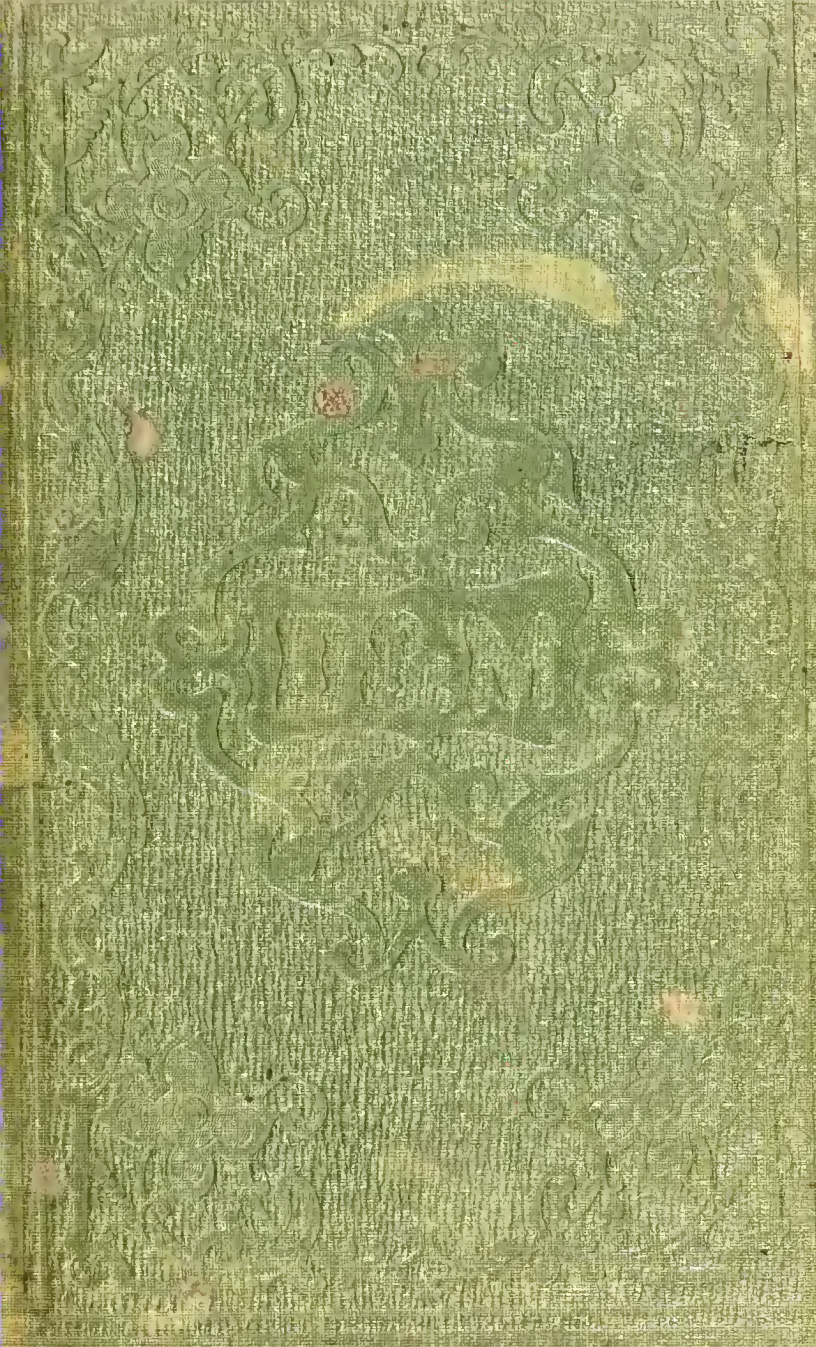




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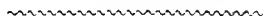
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HISTORY
OF THE
Cayuga Baptist Association,

COMPILED FROM AUTHENTIC RECORDS, AT THE
REQUEST OF THE ASSOCIATION.

BY REV. A. RUSSELL BELDEN.



AUBURN:
DERBY & MILLER.
1851.

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KNAPP AND PECK, PRINTERS,  
AUBURN, N. Y.

## PREFACE.



At the Annual Meeting of the Cayuga Baptist Association, held September 25th, 1849, a Committee, consisting of Elders J. S. BACKUS, A. RUSSELL BELDEN and E. DEAN, were appointed to prepare a History of the Association, to be presented at their next annual meeting.

Subsequently, one member of the Committee resigned his appointment, and another having closed his labors with the church which he served as pastor, removed to another Association, thus leaving the whole work upon the hands of a single member of the Committee. This member, not having expected but a small share, if any, in the preparation of this work, did not enter upon the labor of collecting and arranging materials for the History, until all hope of securing the performance of the labor by other hands had failed.

In collecting the records of the body, and other documents, both in print and in manuscript, the writer has found his efforts more successful than he dared to expect. And whatever imperfections may belong to his style, he believes that the following pages contain a record of *all* the important events in the history of the body.

The manuscripts of this History were presented to the Association at their 50th annual meeting held in Auburn, Sept 25th and 26th, 1850; upon which the following ac-

tion was taken : “ Appointed Elds. T. H. Green, A. Angier and Br. O. F. Knapp, a committee to examine the manuscripts prepared by Br. Belden, as a History of this Association, and report to-morrow morning.”

“ The committee appointed to examine Br. Belden’s manuscripts presented the following report :

“ That so far as we have been able to examine, we are unanimously of opinion, that with some slight alterations they should be published ; and we therefore recommend that they be printed under the direction of a Publishing Committee.

“ The above report was accepted and adopted, and Elds. T. H. GREEN, A. ANGIER, E. DEAN, A. RUSSELL BELDEN and Br. O. F. KNAPP, appointed a Committee to superintend the publication of the work.

Circumstances not under the control of the Committee have delayed the publication of the work until the present time ; but it is now issued under the sanction and patronage of the Association, with the humble prayer that its perusal may be blessed as a means of spiritual improvement—that the contemplation of the labors, sacrifices, and success of our fathers, may strengthen our faith, enkindle our zeal, and increase our faithfulness in the service of our Lord and Savior Jesus Christ.

A. RUSSELL BELDEN.

THROOPSVILLE, Jan. 7, 1851.

## HISTORY.

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THE first gospel sermon known to have been preached in Cayuga county, was preached by Eld. David Irish, in the town of Scipio, in 1794. Elder Irish was born in Paulingtown, Dutchess county, Dec. 21, 1757. He lived until he was about 17 years of age in almost total ignorance of divine things ; but about this time he became the subject of Divine grace, and made a profession of religion by being buried with Christ by baptism, and becoming a member of his visible Church. "It was soon discovered that he had a gift for public improvement, which was not wholly neglected. He did not immediately engage in the work of the Ministry, but on the day that terminated the thirtieth year of his life, December 21, 1787, he preached his first sermon." He was ordained to the work of the gospel ministry in 1789, and after laboring three years in eastern New-York, removed with his family, in 1794, to Scipio, Cayuga county.

At that period, all that section of our State, west and south-west of Oneida and Madison counties, where now are found 367 churches, 335 ministers, and 33,500 members, of the Baptist denomination, was almost an unbroken wilderness, and wholly destitute of either

Baptist ministers or churches. Within the present boundary of Cayuga county, there were neither churches or ministers of any denomination.

Elder Irish was, therefore, the first minister of the gospel who raised the standard of the Cross, and preached salvation by grace, to the destitute population of this region. Nor were his labors in vain, for the preaching of the Word was attended with power, and owned of God, in the conversion of many souls. Numbers having sought and found the Saviour, began to feel and express a desire for the privileges of church organization and fellowship; therefore, in the fall of 1794, a church was constituted under his labors. This church was afterward known as the *First Baptist Church in Scipio*, and at present as the Baptist Church in Venice.

Encouraged by his success in Scipio, Elder Irish soon extended his labors north, to the Township of Aurelius, and soon had the satisfaction of seeing a church, consisting of twenty-two members, raised, by the blessing of God, upon his faithful labors, and regularly constituted, by a council convened for that purpose, June 4th, 1796. This church was subsequently known as the First Baptist Church in Aurelius, (now Fleming.) The same year, delegates were appointed by the two churches, to visit the Otsego Baptist Association, which was formed the previous year, and request admission to that body. Accordingly they met with them in their second annual meeting, held in Burlington, Otsego county, September 7th and 8th, 1796, and were received as members.

The success which had thus far attended the labors of Elder Irish, encouraged him to still greater efforts.

With a zeal, and love, and perseverance seldom equalled, he prosecuted the glorious work to which God had so evidently called him, and soon numerous little bands of disciples were collected by his efforts, which afterwards became large and influential churches of Christ. In 1799, five years from the time the first gospel sermon was preached in Cayuga county, there were ten Baptist churches, consisting of 497 members, raised mainly under the faithful administrations of Eld. Irish. The time had now come to unite those little bands, so rapidly multiplying, that their strength and influence might be brought more directly to bear upon the great work of winning souls to Christ and the truth. For this purpose a meeting consisting of delegates from the 1st church in Scipio, the 1st, 2d and 3d churches in Aurelius, and the churches in Phelps, Milton, Farmington, Pompey, Sempronius, and Bloomfield, was held in Palmyra, Sept. 25th and 26th, 1799; and after mature deliberation agreed to unite under the name of "The Scipio General Conference." The minutes of the meeting report, ten churches, four hundred ninety-seven members, three ordained ministers, viz: David Irish, Micajah Starr and John Lazure; and two licentiates, viz: Silas Barnes and Benjamin Whipple.

The next session of the Conference was held in Milton, Sept., 1800. At this meeting a vote was taken requesting the churches to appoint delegates to meet with the 3d church in Aurelius, Sept., 1801, for the

purpose of forming an Association. Accordingly the ministers and messengers of fourteen churches, viz: the 1st, 2d and 3d churches in Scipio, the 1st, 2d and 3d in Aurelius, and the churches in Milton, Sempronius, Bloomfield, Farmington, Phelps, Palmyra, Charlestown and Hartford, met in a barn owned by Deacon Ebenezer Healey, about one mile south of the present village of Sennett, for the purpose of taking into consideration the request. A diversity of opinions prevailed in the churches, in relation to forming an Association, and were expressed, both by their delegates, and in their letters to the body. Many, ever watchful against any infringement of individual rights, and ever vigilant in their defence of Baptist views of unrestricted liberty of conscience, and church independence, expressed their fears that an associated body might become corrupt, and assume an unwarranted control of the actions and discipline of the churches. In their letters to the body, they express, in most definite terms, their belief "that Christ, and not an associated body of any kind, is Law-giver and Head of the church." After mature deliberation, these objections were removed, and the Conference directed, by a vote of the body, to re-organize as an Association. Having determined to form an Association, the next business in order was to select a name, and in this also, difficulties presented themselves. As the body already extended to the region of lake Ontario, several were in favor of calling it the "Ontario Association." Others, taking into consideration the fact that it included all the Baptist churches lying between the western borders

of the Otsego Association and the Pacific Ocean sought to name it the "Western Association."

Against the first name, objections were raised which caused it to be rejected. Against the second, a Deacon whose name is at present unknown, objected that associations might yet be formed west of Cayuga county, and expressed his conviction that at least *one* would be organized *within fifty years*, and should such an event occur the name "Western Association" would become a misnomer, and the body be under the necessity of seeking a new title. The Brother's argument prevailed, and the present name "The Cayuga Baptist Association" was adopted by a vote of the body.

The Association consisted of fourteen churches, seven hundred and seventy-seven members, and six ministers, viz: David Irish, Micajah Starr, John Lasure, Mannassah French, Elnathan Finch and William Farman. Of the churches named above, four are still members of our Association, viz: The first church in Scipio, (now Venice,) the first in Aurelius, (now Fleming,) the third in Aurelius, (now Sennett,) and the church in Sempronius. Of this number *Venice* church is the eldest. The Church in *Fleming* has received the *largest number of members*, and Sennett is at present the *largest*. All the ministers then members of the body have gone to their rest.

The formation of an Association seems to have given a new impulse to the cause of truth and righteousness. The success which had thus far attended their labors gladdened all hearts and furnished powerful motives for increased effort to win souls

to Christ, and the returns made at the next annual meeting held in Bloomfield, September, 1802, showed that successful efforts had been made, and *fervent* and *effectual* prayer offered for greater displays of divine grace in the salvation of souls. A number of churches enjoyed powerful revivals of God's work, and *every church in the Association received additions to their number*. Three churches were received into the Association this year, viz: Augusta, Eastown and Canandaigua; 362 members and four ministers, viz: John Goff, William Jones, Elnathan Wilcox and Thomas Tuttle. Total 17 churches, 10 ministers and 1139 members.

The annual meeting of 1803 was held with the 1st church in Aurelius, (in the house of Elder Irish,) September 28 and 29. The church of Ovid and Hector, subsequently known as Covert Church, was received this year, and 244 members. In their circular letter of this year they say, "It is with peculiar pleasure that we have to congratulate you that *King Jesus* is still riding on his chariot of salvation with his bow and crown; that his victories are many and his triumphs glorious. His conquests proclaim him a glorious prince and multitudes of conquered enemies becoming faithful friends loudly and cheerfully shout him mighty to save." It is particularly a matter of rejoicing to see strong rooted prejudices against divine institutions dissolved and baffled by the irresistible force of divine truth, and gospel ordinances, stript of human inventions, appearing in ancient simplicity, while the shackles imposed by ignorance and avarice, are bursting like

a thread of tow by the irresistible blaze of gospel light."

The fourth anniversary was held in Palmyra, September 26 and 27, 1804. The labors of the present year, had not been so richly crowned with blessings as those of previous years; their revivals were followed by a season of declension, and although *seven churches* were received at this session, the minutes show an increase of but 128 members. Yet a review of the glorious manifestations of Divine favor and approbation in the revivals of previous years seem to inspire them with fresh courage, and awakened desires for greater effort for the salvation of souls.

In their circular for this year they say, "Wondrous indeed has been the mercy of God to these infant settlements. He has turned away the ferocity of savage tribes, and caused the wilderness to become a fruitful field. He has often appeared gloriously on Zion's side, bowing stout hearted sinners to the sceptre of the slain Lamb, and blessed his rising churches with almost daily increase, and mercifully exempted us from ecclesiastical tyranny." "We have not to contend with civil rulers for *equal rights*, nor are we harrassed by the civil officer and dragged to prison, or our hard earned subsistence torn from us under the authority of human law, to feed a voracious and overbearing clergy, established by law and supported by the secular arm. These dark times of superstition, bigotry and oppression are to us, in some measure, over, and the bright morn of equal rights dawns upon us. The sun of righteousness with his genial rays, is dissipating these

mists of error and clouds of oppression and persecution, under whose benign beams we may enjoy gospel liberty, and sit under our own vines and fig trees without fear or molestation.”

The fifth anniversary was held with the Baptist Church in Scipio, September, 1805. Five churches were received at this session, viz: 2d Frederickstown, Jefferson, North East Scipio, Dryden and Vernon. The Association now numbered 28 churches, 16 ministers and 1514 members, showing an increase of 14 churches, 10 ministers and 727 members since its organization.

Owing to an unhappy division existing in one of the churches, and which had been caused by the unscriptural conduct of a portion of the church, which course of conduct they continued against the remonstrances of a council composed of delegates from other churches in the body, it became necessary at this session to pass the following vote:—“Resolved, That we drop the name of the Church of Hartford out of our minutes, and the church out of our fellowship.”

The next session was held with the Baptist Church in Ovid. Three churches were received at this session, —Bristol, Locke and 2d Lincoln.

A number of powerful revivals were enjoyed during the year, and 414 members added to the churches of the Association. But while God was thus giving such signal manifestations of his love in the frequent and powerful revivals of his work, other influences were also at work to counteract and retard the progress of truth. Enemies were found not only in the world but

in the church, and at this session it became necessary to publish the name of *Robert Fisk*, once a minister of the order and member of the Association, as an apostate from the faith and a preacher of heresy. Many errors had crept in disturbing the unity and harmony of Baptist faith and practice, and although measures were immediately adopted to reclaim those who had fallen, the work was not easily accomplished; hence it became necessary to issue a circular in the minutes of 1807, exhorting them to exercise a healthful and regular discipline. In this circular they say—"There are too many at the present day, who are very zealous and talk much of their experience, their powerful exercises and their raptures, who at the same time give but little evidence of real piety by an humble conformity to the temper of the gospel, and a firm belief and establishment in the doctrines of grace. \* \* \* Sincerity is their plea; but it can never be right to receive and hold members in our church simply on account of their *sincerity*. To have members in our churches who sincerely believe that which is essentially wrong, must be attended with very alarming consequences. They will sincerely endeavor to build up that which the church is bound to destroy, and pull down that which the church builds." "We ought carefully to avoid the doctrines of the *Arminian*, *Universalist* and *Socinian*, on the one hand, and the *Fatalist* on the other; and when a member imbibes one of these he ought, if he cannot be reclaimed, to be excluded. The apostle directs us to reject an heretic, and has given us the mode of procedure." The adoption of these measures seemed to

arrest for a time the progress of error, and doubtless exerted a beneficial influence in preserving the purity of Baptist faith and practice in the infant churches, so rapidly springing up around them.

The seventh anniversary was held in Aurelius, September 30 and October 1st, 1807. Two churches were received at this session, Junius and 2d Hartford, a church which had withdrawn from the first church in Hartford, which had been disfellowshipped and excluded by the Association in 1805.

The eighth annual meeting was held in Bristol, September 28 and 29, 1808.

At this session the Sodus and 2d Williamson churches were received as members of the body. About this time the necessity for some missionary organization began to be felt, and the opinion seemed generally to prevail that the time had come when the churches should co-operate with the ministry in the great work of planting churches, and supplying the *epstitude* with the word of life. Up to this period destitute *churches* had been supplied by occasional visits from pastors appointed at the annual meetings of the Association, and *other* destitute regions by voluntary and gratuitous labors, in which all the ministers of the body shared.

But in consequence of the rapid settlement of this and adjoining counties by emigration from the eastern portion of New York and the New England States, the time had now arrived, when a greater amount of labor was demanded than the physical and pecuniary ability of ministers *alone* could supply. There were at this time no state nor general organizations, to which they

could look for aid, except the "Massachusetts Baptist Missionary Society," under whose patronage and direction Elder Irish performed one or two missionary tours. But as this society was then in its infancy the amount of aid to be expected was inadequate to supply their wants, and hence they were compelled to seek the co-operation of the churches in their own body, by the organization of missionary societies within the Association.

For this purpose the "Genesee Missionary Society" was organized to operate in the western, and the "Lake Missionary Society," in the eastern sections of the Association. These societies continued their operations until 1811, but for the want of records and other sources of information, we have been unable to learn the extent of their operations, or the measure of success which attended their efforts. The only record which we have been able to find being that of the appointment of Elder John Jefferies to a missionary tour of two months in 1811, by the "Lake Missionary Society."

The ninth annual meeting was held with the Baptist Church in Scipio, September 27 and 28, 1809. The 3d Gorham, Alfred and Marcellus churches were received this session, and 419 members, making the whole number 2613 members, 34 churches and 20 ministers. The churches in Northfield, Milton, 1st Frederickstown, Vernon, Bloomfield, 2d Aurelius, 2d Milton, and Easton do not appear in the minutes of this nor of any subsequent year, and are supposed to have become extinct.

Seventeen churches enjoyed precious revivals of God's work during the year, and most of them received large additions to their number, and in view of the wonderful displays of God's power, a soul-stirring circular is addressed to the churches, calling for increased labor and faithfulness in the service of Christ. "Let the example of men of this world (say they) stimulate you to due attention to the great and important concerns of your souls; the worldling rises early and sits up late; his days are spent in toil, and his nights in watching; his labors are incessant; he traverses the globe and leaves no corner of the earth unexplored, if perhaps he may find something to augment his store or increase his riches; no hoisterous seas nor burning deserts will retard his pursuits. He will seek his object in the midst of death and carnage; he will often sacrifice bodily ease; yea, all the comforts of life, with friends and family and connections are sacrificed in order to attain some favorite object. Blush! oh, christian, blush! Shall the worms of earth, who are only seeking some temporary good, be so engaged to obtain their object, whilst thou who art the child of a king, and hath eternal glories in view, must lie bound in the silken cords of indolence, with a sluggish soul dozing in the destroying lap of this worse than Philistine Delilah. Oh! christians, arise, for shame arise; break the bonds and cast the cords away; gird on the whole christian armor, press forward in the heavenly war and play the man for God, run without ceasing; parley not with your enemies, but, in the name of the Lord, defy them all to mortal combat; exert every power and

faculty both of body and soul to maintain the glorious cause ; resist unto blood, strive until death, lay not down your arms ; give not over the glorious contest until your glorious captain shall call you from the field of battle to crown your souls with victory and glory in the realms of eternal felicity."

The tenth anniversary was held with the church of Palmyra, September 20 and 27, 1810. The churches in Boyle, Benton and Owasco were received this session

At this session, Elder John Lasure who had been a member of the Association from its organization, was for causes not stated, disfellowshipped by the body, and although efforts were subsequently made, the last in 1825, to restore him to his former standing, he was never restored.

The first church in Genoa was, by their request, dropped from the minutes.

The eleventh annual meeting was held with the Baptist church in Aurelius, September 25 and 26, 1811. The churches in Caledonia, Cato and 2d Benton were received this session, and 628 members. The "Gene-see" and "Lake" missionary societies finding their means inadequate to supply the increasing demand for missionaries and missionary labor, resolved to commit the control of the missionary work to the Association, and for the purpose presented the following communication at this session of the body :

*" To the Cayuga Baptist Association—*

" BELOVED BRETHREN :—Whereas a number of the inhabitants of this county have been desirous to promote missionary business, and for that purpose have

formed a society; but finding our strength inadequate to the accomplishment of our wishes, we have thought proper to submit the following proposition to your consideration, viz: For the Association to unite in the missionary business and annually to appoint a Board of Directors whose duty it shall be to meet every year at the place of meeting for the Association, and on the day previous to said meeting, and transact the business of said society. This board shall have power to appoint missionaries of the Baptist denomination, to dismiss and pay them, and also to transact all other necessary business unless restricted by the special direction of the Association.

And likewise that every church in the Association be requested to raise such sum or sums of money as they shall think proper and send by their delegates to the Association to be lodged in the funds of such society for missionary purposes. DAVID IRISH.

JOHN JEFFERIES."

The above plan was approved and adopted, and a board of missions appointed consisting of Solomon Goodale, *President*, Elkanah Comstock, *Secretary*, David Irish *Treasurer*, and nine directors. Thus by the adoption of the new enterprise and becoming herself a missionary body, the Association both increased her means of usefulness and prosperity, and gave to the cause of missions an influence and respectability otherwise unattainable at this period of her history.

The twelfth annual meeting was held with the church in Palmyra, September 30 and October 1st, 1812.—The 2d church in Boyle, Onondaga and Mendon uni-

ted at this session, and the Church in Romulus was dismissed.

The thirteenth annual meeting was held in Scipio. September 29 and 30, 1813. The churches in Camillus and Preble united this session.

Thirteen years had now elapsed since the organization of the body, and nineteen since the preached word was first heard in the county. The man from whose lips were first heard the words of life in the county, was still a member of the Association, and in the prime and vigor of mature age. In 1794 he stood alone—the only messenger of truth, yet trusting in God he entered the field of labor and scattered far and wide the good seed of the kingdom. Some fell by the “way side,” other “among thorns,” but much on “good ground,” and brought forth an “hundred fold.” Years passed and others entered the field and became “fellow helpers to the truth; and now under their united labors the desert becomes a fruitful field, and the wilderness buds and blossoms as the rose. Nineteen years pass, and a review shows 192 years pastoral labor performed, 54 churches constituted, and 5,719 souls converted. Of these churches eleven had been dropped from the minutes and one dismissed. Yet after this deduction the Association remained a large and powerful body, numbering 42 churches, 26 ministers and 3,703 members, extending over a territory of about 100 miles from east to west and about 50 from north to south. The number of delegates necessarily congregated, and the amount of business annually brought to the meetings of the Association, together with the inconveniences

and expense of travelling so great a distance in a new country to attend these meetings, seemed at this time to call for a division of the old and the organization of a new Association. Another consideration had probably some weight, viz : That within the bounds of the Association, there were a number of churches and conferences, which had not (probably for causes above named) united with any associated body. By the organization of a new Association, these difficulties would be removed, and these churches be induced to become members of the body. As early as 1809 requests for a division had been presented by churches in their annual letters ; but as these requests did not seem to call for immediate attention, all action upon them was deferred. But in 1813, the question being formally submitted to the body, for their consideration, they, after mature deliberation,

“ *Voted*, That the churches on the west of Seneca Lake and its waters form into an Association by the name of ‘The Ontario Association,’ and their first meeting be with the church in Bristol, on the fourth Wednesday in September, 1814, at 10 o’clock A. M.”

The churches dismissed were 1st and 2d Benton, Caledonia, Canandaigua, Farmington, 1st and 2d Boyle, 1st and 2d Gorham, Lima, Lyons, Mendon, Middlesex, Palmyra, Phelps, Penfield, Reading, Wayne, 1st and 2d Williamson, Alfred, Bristol and Avon.

Twenty-three churches, eleven ministers and 1228 members were dismissed, and met the following year at the place appointed, and with five other churches which

had never been associated, formed the Ontario Association.

As a missionary body the two Associations chose to remain undivided, and submitted the control of missionary operations to a board of twelve directors to be chosen annually by each Association. But after two years harmonious action, the same causes which led to a division of the Association led to their separation as a missionary body, each becoming a distinct society and controlling their own action.

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## CHAPTER II.

The 23 churches named in the preceeding chapter, having become members of another body it will not be our duty to follow them any farther in their history. Our attention will therefore be given to those which are still members of, and constitute the Cayuga Association.

The fourteenth annual meeting was held with the Baptist church in Sempronius, September 21 and 22, 1814. After the division of the body, there remained 19 churches, 11 ministers and 2,478 members. At this session a church which had been constituted in Aurelius in 1813, and which had taken the name of the 2nd Aurelius, the former 2d church in Aurelius having become extinct in 1808, was received to the Association. The minutes report 235 added, 95 dismissed

46 excluded and 25 died, leaving the present number 2,552.

In the minutes of this year we find the first record of any effort in behalf of foreign missions. At an earlier date, a strong and heartfelt sympathy for the perishing heathen had been awakened by the news which had reached this country, of the success which had crowned the efforts of the "English Baptist Missionary Society" in Bengal. In their circular addressed to the churches in 1813, one year previous to the formation of the American Baptist Board of Foreign Missions, they say,—“A flame of love seems to have been enkindled among our brethren in England, for the souls of the poor benighted Hindoos; and God in His boundless mercy, hath crowned their labors with astonishing success; hundreds, yea thousands of those poor pagans, have, through their instrumentality, become the hopeful heirs of salvation. These will eternally sing the triumphs of sovereign grace, and adore God for sending the Gospel among them. These things *animate us*, and we wish to enquire what *we have done* to send the gospel among our destitute brethren.” Thus God was preparing the hearts of his people to receive the news of those singular providences which established an American Baptist Mission in Burmah, and furnished the means which have been so successfully employed and so signally blessed in the salvation of heathen souls. And when that news arrived, Cayuga Association was among the first to offer to the Board of the General Convention, her co-operation in the great and glorious work of sending to the heathen the preached gospel.

At their annual meeting in 1814, four months after the formation of the Board in Philadelphia, before they had received a visit from any agent or missionary, or received any official communication from the Board, they appointed Elder Irish to receive contributions for foreign missions, and to convey the same to Dr. Stoughton of Philadelphia. In 1815 an official communication was received from Elder John N. Peck, and Elder Elkanah Comstock was appointed a standing secretary, to correspond with the corresponding secretary of the Foreign Mission Board. Preliminary steps were also taken for the organization of a Missionary Society in the Association by passing the following vote :

*“ Voted, To recommend to the churches to appoint delegates to meet in Aurelius on the first Wednesday in January next, at the meeting house at 10 o’clock A. M., to take into consideration the expediency of forming a missionary society, auxiliary to the Board of Foreign Missions, at which time it is expected that the churches will not be backward in presenting their liberality to forward the spread of the gospel among the poor benighted Heathen. A sermon will be preached by Br. Bennett, and a contribution made.”* The meeting was held at the time appointed, and resulted in the formation of the “ Cayuga Baptist Foreign Missionary Society.”

The fifteenth annual meeting was held with the Baptist church in Brutus, September 20 and 21, 1815.—The 2d church in Wolcott and the 2nd in Camillus were received this session. The church in Junius was dismissed to join the Ontario Association.

In the minutes of this year we find the following record: "On the 13th instant, departed this life our much esteemed and greatly lamented Elder, David Irish. Blessed are the dead that die in the Lord."—In a sketch of his life, published in the Northwestern Christian Magazine," June, 1816, the writer says:

"Elder Irish was indefatigable in labor, patient of fatigue, and easily surmounted obstacles which would deter one possessed of a mind less resolute. In his public performances he was more remarkable for his solemnity and zeal than for his depth in doctrine, yet he was not considered by his acquaintance in general as greatly deficient in doctrinal knowledge. He had many bitter enemies and many warm admirers. His enemies were often sanguine in the hopes of destroying his character, but never succeeded, and his friends might perhaps, in some instances carry their fondness for him too far. In the course of his ministry he Baptised 1,280<sup>1</sup> persons; about 1,100 were baptised after his removal to Scipio.

At his interment an appropriate discourse was delivered by Elder John Jefferies, from Timothy iv. 7, 8: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me in that day, and not to me only, but unto all those that love his appearing."

The sixteenth annual meeting was held with the First Baptist Church in Scipio, September 18 and 19, 1816. The minutes report 22 churches, 14 ministers and 3,010 members. The church in Spafford was received this session.

To secure union and harmony in faith and practice, the Association at this session adopted the following

“CONFESSIO OF FAITH AND PLATFORM.

“Article 1. We believe there is one God in three persons ; Father, Son and Holy Ghost, each of whom is eternal and infinite in every divine and holy perfection. That these three are the one living and true God ; infinitely great in goodness and good in greatness ; equally unchangable in his perfections and purposes.

2. The scriptures of the Old and New Testaments are the infallible word of God ; and contain a sufficient and the only rule both of faith and practice.

3. Man is a fallen, dependent creature ; so fallen that he cannot help himself, and so dependent that he has no desire for holiness and therefore has no will or agency in his own recovery.

4. God, from before the foundation of the world, chose His church or people in Christ ; first to holiness or a salvation from sin, and secondly, to happiness or the enjoyment of himself.

5. Jesus Christ is possessed of all the attributes and perfections of absolute and essential Deity and all the infirmities of innocent humanity so that He is emphatically Immanuel God with us.

6. Jesus Christ obeyed suffered and died in consequence of the covenant compact between the Father and the Son ; and for the purpose of redeeming his bride or those that were given to Him by His Father ; and therefore each and every one of his chosen shall

be absolutely and completely delivered from the curse of the law.

7. God's people are called with an holy, and an effectual calling, and all His elect shall in time, be regenerated, and prepared for his kingdom and glory whereunto they are called.

8. Although every rational creature is under moral obligation to love God and keep his commands, repent of sin and believe the record God hath given of his Son: In short it is our duty to believe all that God has revealed and obey all he has commanded, and it is criminal to withhold our belief or refuse obedience; yet faith and repentance as terms or conditions of salvation are not required of any man. These are the fruits of regeneration, the exercises of a new heart and evidences of our adoption. And although they are commanded of God are nevertheless wrought by the special influences of the spirit and graciously promised to all his elect.

9. God's elect being chosen to salvation through sanctification of the spirit and belief of the truth will persevere in grace unto eternal glory, *because they are in Christ.*

10. There will be a resurrection of the dead, both of the just and of the unjust.

11. God will judge the world by Jesus Christ, when the wicked shall be turned into hell, and the righteous received to Heaven; and the misery of the one and the joy of the other will both be eternal; while all holy beings will join with God in his righteous judgment.

12. "The gospel church is a congregation of the faithful members of Christ; that is, of the saints who truly believe and rightly obey Christ."

13. *Baptism* and the *Lord's supper* are positive institutions of Christ; to be observed by his people until his second coming, and none have a right to administer them but regular ordained ministers of the gospel.

14. Baptism is the first great gospel institution and a pre-requisite to church fellowship and communion. It is burying of the whole body in water in the name of the sacred Trinity; in which we solemnly profess our firm and cordial belief in the doctrine of the Trinity; our lost, sinful and morally dead state by nature, and that we are made alive by Christ; cleansed by His blood, and justified alone by His imputed righteousness. It is absolutely necessary that the candidate be regenerated; and in some good degree led into the divine and solemn import and design of the ordinance, that he may feel his obligation to live in newness of life.

15. The Lord's supper is the receiving of bread and wine in commemoration of the broken body and blood of Christ, by which we declare our vital union with Him as our head and surety, and one with another in the fellowship of the gospel; also that we live because of his death, and wait for his second coming, when we shall see Him as he is and be like Him.

16. The first day of the week ought to be kept sacred as a day of worship and devotion, and esteemed by way of eminence the *Lord's day*.

17. As God has ordained that they who preach the

gospel should live of the gospel, we consider it the indispensable duty of the churches to support comfortably him that teacheth in word and doctrine, so that neither himself or family suffer worldly inconvenience in consequence of his devoting himself to the work of the ministry.

18. We believe an association of churches both prudent and useful; that is, that a number of churches in sister relation mutually agree to meet by their delegates at stated seasons, for free conference on those matters that concern the general good of the churches, and the Zion of God at large. Thus we may be mutual helpers of each others' joy by giving and receiving intelligence of each others' welfare, and so participate in the joys and sorrows that await us in this changing world. We consider the church only and not an association of churches and ministers authorized to execute church discipline, or determine any case concerning it. Yet any church has a right, and it is often expedient and proper for a church to call upon a sister church or churches to advise with, and assist them in a case of difficulty."

The following Constitution prepared by a committee appointed the previous year, consisting of Elders Jeffries, Comstock and Moore was adopted and published in the minutes of the present year:

"THAT WE MAY HAVE ORDER AND DECORUM IN OUR ASSEMBLY WE ADOPT THE FOLLOWING PLAN.

"Art. 1. This Association shall be composed of delegates sent by the churches, with a letter certifying

their names, the progress of the church the year past and their present number.

2. A moderator and clerk shall be chosen at the opening of each session, and all who speak shall address the moderator. No person may speak to any one point more than two or three times without leave of the Association.

3. Any church wishing to unite with us shall be carefully examined, and if found sound in the faith be received.

4. If any church in our connection shall become corrupt in sentiment, or disorderly in their walk, on being informed thereof by sister churches, who have taken gospel steps of labor without effect; it is our duty to sympathise with such aggrieved churches, and withdraw our fellowship from said church that has become erroneous in sentiment and practice. But any church that wishes to discontinue their correspondence with us, may on their request, discontinue the same without any breach of fellowship.

To prevent imposition, and that the ministry be not blamed, this Association shall publish the names of such ministers as may become heretical in sentiment or otherwise forfeit their ministerial character.

6. A standing secretary shall be appointed, whose duty it shall be to keep all papers, books and records of the Association that they may be hereafter examined by the Association or other persons who may wish to have recourse to them.

7. The annual meeting of this Association shall be on the third Wednesday of September at 10 o'clock

A. M. at such place as the Association shall from year to year appoint.

8. This constitution may be altered or amended at any time by a vote of two thirds of the members present.

The seventeenth annual meeting was held with the Baptist Church in Camillus, September 18th and 19th, 1817. The churches of Galen, Scriba, Sterling, (now Hannibal,) and Oswego Falls were added this session. and 23 churches, 15 ministers reported in the minutes.

The Association at this meeting resigned the control of their domestic missionary operations to the "Cayuga Domestic Missionary Society," organized at this session of the body. During the six years that the Association had labored as a missionary body they had contributed \$440 for domestic missionary purposes, and performed one year and five months missionary labor at an expense of \$402 24, leaving a balance of \$37 72, which was paid into the treasury of the society.

At this session a letter of thanks was received from Dr. Stoughton, corresponding secretary of the Baptist Board for Foreign missions, for their liberal contributions to this cause.

The eighteenth annual meeting was held with the First Church in Marcellus, September 16th and 17th, 1818. The 2d Church in Cato was received this session, and 27 churches, 17 ministers and 3,277 members reported in the minutes of the meeting.

In the minutes of this year we find the first notice of any effort in behalf of ministerial education. Up to this date the work of preaching the gospel had been

prosecuted mainly by men who were comparatively deficient in those important aids which human learning and intellectual culture afford to the servants of the gospel. At this period there were in the entire State west of the Hudson river, only three ministers of our denomination who had received a collegiate education. "Meantime the cause of general education was advancing. Light was more and more diffused through the community; the public mind was becoming more intelligent, and the public taste more refined; the advocates of error from its most tolerable to its most fearful form, were bringing increased resources to its defence and the whole business of a religious instructor, both in the church and in the world was becoming more complicated and difficult. The work of missions had now been going on for years with increasing success. There was an imperious call for "able ministers of the new-testament both at home and abroad. To meet this demand, God was raising up young men for the ministry in many of the churches: but no provision had been made for their education.

Under these circumstances a few friends of the Savior felt the importance of doing something to aid these youths in their preparation for the work before them. God seemed to be speaking in the necessities of his cause and calling on them to engage in the enterprise. For the better accomplishment of the object "The Baptist Education Society of the State of New York" was formed on the fourth of September, 1817." In September, 1818, a delegation consisting of Elders Warren, Peck, Russell and Kendrick visited the Cay-

uga Association and presented a communication asking the co-operation of the churches in the great work. A committee was appointed to confer with them who reported favorably, whereupon it was

“ *Voted*, That we print the constitution of said society, with our minutes, and recommend to the churches and a generous public to promote the institution by their liberality.”

As another means of aiding the enterprise, printed constitutions were circulated among the churches, requesting them to organize auxiliary societies. Such societies were organized, and as the result of this effort the Treasurer of the parent society reported in 1819, \$2,456 14 contributed by this Association.— This was the largest contribution ever made by this Association to one cause in one year.

The Association was now fully awakened to the claims of missions and ministerial education. Before the organization of these societies, the labors and influence of christians had been confined to the private spheres of effort. Now a world was opened to them, and new means of usefulness furnished which were seized upon with delight by all classes of christians. “ Now is the time when the saints may do something more than breathe forth that fervent prayer, ‘ Thy kingdom come.’ They may now joyfully embark in the glorious cause and join issue with the divine purposes respecting the latter-day glory. They may now unite their efforts and cast their offerings into the sacred treasury with the all-cheering hope that their labors will not be in vain in the Lord.” Such was the language

of the Association in 1819, the language of gratitude, of confidence and hope, of confidence which was not misplaced, of hope which has been more than realized. Equally cheering was their language in the circular of the preceeding year. "The day in which we live is pregnant with most important events which call forth the liveliest emotions of our hearts. What a general excitement pervades the religious part of the world in favor of missions, the translation and circulation of the scriptures and other pious institutions ! What emulation among thousands in casting their offerings into the treasury of the Lord ! And though the night of moral darkness still broods over a great portion of our globe, yet in view of the visible hand of God in these mighty efforts to spread the blessed gospel, what may we not expect in the lapse of a few years. Great reason have we for gratitude not only when we extend our views to distant regions ; but let us praise the name of our God for the bright prosperity on our own western borders, for the many showers which have fallen on this highly favored land, and for his multiplied mercies among us."

The nineteenth anniversary was held with the church in Mentz, September 15 and 16, 1819. The churches in Auburn, Aurelius and Mentz, Genoa, Locke, 2d Lysander, Skaneateles and Ulysses were received this session.

To guard against deception, which had in some instances been practiced by men professing to be Baptist ministers, the Association at this session adopted the following rule :

“ Hereafter when any church shall send a minister as a messenger to the Association who has not been connected with it, it shall be the duty of the Association to inquire as to his induction into the ministry ; whether he came into the fellowship of such church with a good character ; and if satisfaction be obtained in token of our fellowship, the moderator shall give him the right hand of welcome to a seat.”

Although evidently designed as a protection for the *Association*, many supposed that they discovered in the adoption of this rule a disposition to assume an unscriptural control of the action of the *churches*. Occupying the ancient ground of church independence, they were unwilling to submit to the dictation of any ecclesiastical body, either in their judgment of ministerial qualifications and character, or in their choice of delegates to their annual meetings, therefore in the annual meeting of 1825, the matter is again brought up and the following resolution passed :

“ There being dissatisfaction manifested in various ways concerning the present practice of examining and approving ministers recently settled in the churches of the Association, therefore *Resolved*, To refer the question to the churches composing this body, requesting all of them to answer the question yea or nay, in their letters next year. Eighteen churches replied to this question the following year ; 14 in the affirmative, and 4 in the negative ; the practice was therefore continued a number of years, until finally dropped by a vote of the body.

The 20th annual meeting was held with the First

Church in Onondaga, the 3d Wednesday in September, 1820. The 1st Lansing, 2d Manlius, Victory and 2d Wolcott churches received this session.

The next anniversary was held with the Baptist church in Sempronius, September 19 and 20, 1821. This year was marked by powerful revivals in a number of the churches, and 348 were added by baptism during the year. In view of the success which had attended the ministry of the word, the corresponding letter says:—"The season has been truly pleasant.—The Savior still reigns and conquers proud sinners and reduces them to the obedience of the faith. The tidings from the churches confirm this fact, and cannot fail to fill every pious heart with exultation. While errors of various kinds abound, and increase, we are happy to have it to say that there appears a disposition in this body to maintain the order of the gospel, the purity of christian character and the dissemination of the truth. How animating the prospect! Let us therefore, brethren, stand fast in the faith, re-double our ardor in the cause of God, unite in every effort in pulling down Satan's kingdom and promoting that of the once despised and risen Savior."

In the minutes of this meeting we find the following record: "Appointed Elders Lake and Morton and Bro. Monro to meet with delegates from the Otsego Association and others at Throopsville on the third Wednesday of Nov. next, at 10 o'clock A. M."

The object of this meeting was to take into consideration the propriety of forming a State Domestic Missionary Society to be composed of life members and

delegates appointed by the Associations at their annual meetings.

The reasons assigned for such an organization were that "An opinion seemed generally to prevail that the time had come when the strength of the denomination should be concentrated and brought more distinctly to bear upon the great missionary enterprise. There had existed for several years small missionary societies and associations in different parts of the State operating to the extent of their means, but without concert: And it was the opinion of many judicious brethren that a missionary state convention might be formed upon such principles as would secure the united action of all these bodies, and bring to their aid a much greater amount of means than could otherwise be obtained, and thus enable them to do more to supply the destitute with the gospel than they were doing." Our fathers, ever jealous of any infringement of church rights and supremacy, thought that they discovered in this movement an evil tendency and objected "*That it tends to aggrandizement* by promoting some of the brethren to more honor than others share" and; 2d, "*That large ecclesiastical bodies are dangerous to the cause of Christ.*"

In reply to the first, it was clearly shown that no honor could be conferred on any brother greater than that of a servant. And to the 2d that the Convention would be but the creature of the churches, neither possessing nor being able to acquire any independent power, and therefore could neither obtain nor assume any control over any church or other ecclesiastical body. Other

objections were also urged, but being satisfactorily answered, the delegates present at the meeting above named organized under the name of the "The Baptist Domestic Missionary Convention of the State of New-York and vicinity."

"The Cayuga Domestic Missionary Society," which had controlled the Domestic Missionary operations in the Association since 1817, continued its labors two years subsequent to this meeting, and then became extinct. As no report of the amounts raised or the labors performed were published in the minutes, nor in any other form we have been unable to learn any thing of its operations during the six years of its existence.

The 22d anniversary was held with the Baptist church in Groton, September 18 and 19, 1822. The minutes of the meeting report 202 added by baptism, 36 churches, 22 ministers and 3,592 members.

The 23d annual meeting was held with the church in Aurelius, September 17 and 18, 1823. The 1st Church in Cicero was added this year, and the minutes report 37 churches, 20 ministers and 3,342 members being a decrease of more than 200 since the last annual meeting. A dark cloud seems at this time to have been resting upon all the churches of the body. But 15 of the 37 churches received any special manifestations of the Divine favor in the conversion of souls, and but 48 had been received by baptism during the year. This is the smallest number received during the 23 years of her existence.

The language of the churches in their letter to the body, is, "We feel to mourn that it is not with us as

in years past when the candle of the Lord illuminated our dwellings. Then the bright sun of prosperity shone on our churches, but now that sun is clouded, darkness has gathered around us, and scenes of sorrow and deep lamentation have succeeded those days of rejoicing. The ways of Zion mourn ; her gates are desolate ; her virgins sigh and are in bitterness. Our only trust is in the God of Israel. He alone can turn the fountain of our grief, destroy the subtle adversary that mars our peace, and cause the voice of joy once more to be heard in our now desolate houses." " A cloud hangs over us and Zion mourns her languid graces and her empty seats. Brethren, join with us in fervent prayer that the king of glory may come in and abide with us, and all of us, and that one shout of triumph may yet be heard in all the churches of the saints." " We have to lament that iniquity abounds, error and false doctrines are propagated with a zeal worthy of a better cause, and the enemies of Zion triumph. We would unite with you in praying that God would again visit our churches with the outpouring of his spirit, and destroy the kingdom of Antichrist by the brightness of his appearing."

Such was the testimony of most of the churches of the body, which, while it proved the prevalence of a great and general declension, also gave evidence of a desire for a return of prosperity, and a disposition to seek that return by humble and fervent prayer, and in view of this state of things the Association passed the following votes :

" Owing to the declining state of religion in our

churches, and wishing to obey the great head of the church, in the interesting and happy duty of prayer in a public capacity : We recommend to the churches in this Association to set apart, as a day of fervent prayer to Almighty God, for the outpouring of his spirit, the first day of January next. And also, we would recommend to these churches, which have not heretofore attended to the custom to devote a portion of the first Monday in each month to this delightful duty."

"Appointed a quarterly meeting to hold two days and communion the second day with the baptist church in Lansing on the fourth Monday of November next." This appointment seems to have been the commencement of "two days' meetings," afterwards so greatly blessed to the salvation of souls. The recommendation to observe the first day of January as a day of fasting and prayer, was generally adopted, and is continued until the present.

The 24th anniversary was held with the church in Brutus, September 15 and 16, 1824. The season of darkness and declension still continues to hang like a pall of death over the interests of Zion. But 15 of the churches have received any additions by baptism, leaving 24 without any special manifestations of the Divine favor and presence in the conversion of souls : and although two churches the Ovid and Moscow were added this session, the minutes report but 3,193 members, showing a decrease of about 150 during the year. Yet notwithstanding the general declension at home, the churches seem to enter with zeal upon the great

work of sending the gospel abroad, and supplying the destitute with the word of life. Say they, "Brethren, in this age of wonders, the Lord is doing great things for us and our posterity. The dissemination of the scriptures—the missionary cause, domestic and foreign—and the education of men in our own country called of God into the ministry, and who in his providence may be employed in translating the blessed book of wisdom, and sent as heralds to announce the great salvation to the heathen are some of the objects which demand our attention, our prayers and our money. Let us then, dear brethren, cheerfully and liberally contribute as stewards of God, of our earthly substance, that gospel light may be diffused among the nations, and the chosen tribes be eventually brought into the grand association above."

The 25th annual meeting was held with the Baptist church in Venice, September 21 and 22, 1825. The season of declension seems now to have passed, several churches have enjoyed precious revivals of God's work, and 294 added by baptism during the year.—The First Church in Ovid was dropped from the minutes this year.

The Association now numbered 38 churches 20 ministers and 3,000 members, occupying an extent of territory of about 50 miles north and south, and about 35 east and west.

Since the division of the Association in 1813, 337 years pastoral labor had been performed within the territory occupied by the body, 25 churches had been added, 3 dismissed and 3 became extinct. The church-

es had received 4,098 members, dismissed 1,045, dropped 165, excluded 870, died 356, leaving the present number 3,000. The interests of the Baptist cause in the eastern part of the Association seemed at this time to call for the formation of a new Association in this part of the body. There were at this time a number of churches in this part of the body not yet associated, and distance, together with other causes, would have prevented their uniting with any Association for years to come. By the formation of a new Association, these churches would be gathered in, and other little bands known as conferences, would be encouraged to organize as churches and connect themselves with the body. Influenced by these considerations, eleven churches, viz: Cicero, Victory, 1st and 2d Lysander, 1st and 2d Onondaga, Scriba, Sterling, Volney, Cato and Ira and 2d Camillus asked dismission at this session to form a new body. Their request was granted and on the 5th and 6th of October following, the above named churches met the churches of Granby, New-Haven, Mexico, and Hannibal, in the Baptist Meeting House in "Onondaga, and formed the Onondaga Association," and adopted the Constitution and Articles of Faith published by the Cayuga Association in 1816.

"The Cayuga Domestic Missionary Society" having become extinct, the Association again become a Missionary Society by the adoption of the following plan recommended by a committee appointed at this session of the body.

"The committee to whom was referred the business

of the State Convention's agent, reported that this Association ought to become auxiliary to the Convention, and appoint a Treasurer who shall receive all money or property which shall be presented to him from any church or society, or individuals. It shall be his duty to keep a correct account and forward property agreeably to the direction of the Board. 2. A board of seven managers whose duty it shall be to manage the missionary concerns of the Association, and to pay out all money or property at least once a year to the Treasurer of the Baptist Convention of the State of New-York. 3. This Association do recommend to the churches composing this body to promote this glorious cause, either by contributions or by forming missionary societies." This report was accepted and Br. Ebenezer Healy, of Brutus was chosen Treasurer, and Brs. Sessions, Crane, Bateman, Munro, Barnum, Hart and Blakeman chosen managers." The auxiliary relation thus formed is continued until the present. The "Board of Managers" being now known as the "Missionary Committee," their powers being at present restricted to giving recommendations for appropriations in the Association, and the powers of the "Treasurer" so far increased as to give him the charge of all funds contributed to the various objects of benevolence by the body. The above is the *fourth* domestic missionary organization brought into existence in the Association within 16 years.—Three of these had become extinct. How far this indicated a want of interest in this great work, we shall not attempt to determine, but for the honor of our fath-

ers, we will state that in their organizations for the support of other causes they have in no instance evinced so great a want of stability and perseverance.

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### CHAPTER III.

The twenty-sixth annual meeting was held in Lansing, September 20 and 21, 1826. The church in Conquest was received this year, and the minutes report 27 churches, 18 ministers and 2,512 members. A season of declension seems to be again approaching. But three churches in the body have enjoyed revivals, and but 141 received by baptism during the year.

Says the corresponding letter, "Family prayer is but little attended in almost all our churches, and the worshipping assembly on Lord's day, in many places, is almost exclusively made up of non-professors. Children are growing up without due restraints. Intemperance destroys much good in the church, and if we may judge from what is publicly circulating, and some things officially, immense debts have been contracted where there was no available funds by which they were to be cancelled. Brethren, these things ought not to be ; and if we thus pass along, and none sound the alarm, we may be be great, it is true in the view of the world, and in numbers ; but like Sampson shorn of his locks in strength, being hushed to sleep by the syren song of popular applause."

The 27th annual meeting was held in Auburn, September 19 and 20, 1827.

A convention having been held in the southern part of the Association in 1826, to take into consideration the propriety of forming a new Association, the following churches presented a request for dismission for that purpose at this session. Moscow, Groton, Genoa, Locke, Scott, Spafford, Marcellus, 2d Sempronius, Their request was granted, and these, with several churches, dismissed for this purpose from the Madison Association, met the same year and formed the "Cortland Baptist Association." As the churches in Lansing and Locke do not appear on our minutes after this date, we suppose that they also united with that body. This was the third division of the Cayuga Association since its formation, and reduced it to 16 churches, 9 ministers and 1,373 members. This request for division was granted with evident reluctance, and an effort was afterwards made to retain three of the churches in their membership by passing the following vote :

*"Resolved,* That notwithstanding the above named churches are dismissed in our cordial fellowship, it is still our most urgent and ardent desire that the churches of Marcellus, 2d Sempronius and Genoa and Locke, continue their membership with us."

In the minutes of this year we find the first notice of Sabbath Schools in the following vote :

*"Resolved,* To recommend to the churches the subject of sabbath schools."

Although sabbath school societies originated with baptists, and the "Society for the establishment an

support of Sunday schools throughout Great Britain," had been in existence and operation more than forty years, the enterprise was still comparatively new throughout this country. In May, 1824, three years previous, the "American Sunday School Union" had been formed in Philadelphia, and this, if we mistake not, was the only general organization for the support of schools in the United States—no state nor general societies of a strictly Baptist character having at this time been formed, and this fact accounts for the apparent negligence of our body to engage in this work at an earlier date.<sup>25</sup> From this time the Association has been a firm supporter of sabbath schools. In 1839, the interests of her schools appearing to call for more vigorous effort for their support, a committee was appointed to take into consideration the propriety of forming a Sabbath School Association, and were empowered to call a meeting of delegates from the churches for this purpose, at such time as they saw fit. The committee reported at the next annual meeting, and by the direction of the Association, a meeting was appointed to be held in Scipio, in December, 1840, at which time a society was formed and became auxiliary to the "American, Baptist Publication and Sunday School Society."

Resolutions have several times been passed asking the churches to furnish statistics of their sabbath schools, but as no such statistics have been publishhd, we are unable to furnish any further information upon the subject.

The 28th annual meeting was held with the church

in Elbridge, September 17 and 18, 1828. A communion was received at this session from the New-York State Convention" asking their co-operation in an effort to raise \$5,000 in the state the coming year by laying an average upon the churches of 18 cents per member. The amount asked of this Association was \$400, but as several churches were dismissed in the interval between the publication of the Address and this meeting of the Association, the amount was reduced to \$308 92. This novel and we may add unscriptural proposition was submitted to a committee of one from each church, who reported favorably, and recommended the appointment of brethren in each church to collect and forward the amount apportioned to their respective bodies. To guard against an appearance of an unscriptural assumption of power, the committee appended to their recommendation the following: "It is the sense of this Association that no breach of fellowship is realized by a failure to comply in the whole, or in part with this recommendation, but it is only to save the expense of agency and promote equality in endeavoring to disseminate light and truth in the world, and to impress its importance on the minds of brethren at large." This proposition does not appear to have been received with much favor by the churches as but \$41 27 is reported in the minutes of the following year, and no record of any effort to raise the balance is made. During the three years of her auxiliary relationship to the Convention, which had now passed, the Association had contributed \$516 17, being an average of \$172 annually, being an excess

of \$131 over the contribution just reported. And it was only after seven years of vigorous effort that the annual contributions were raised to their former average amounts.

The 29th annual meeting was held in Springport, September 16 and 17, 1829. The minutes report 16 churches, 11 ministers and 1,258 members, showing a decrease of 236 during the year. Darkness and gloom seem this year to have settled upon all the churches of the body. Not a church in the Association had been blessed with a revival, but one church received any addition by baptism, and this church received but one. Such a season of declension is unparalleled in the history of the Association. A number of causes may have combined to produce this result, but from the letters of the churches and the action of the Association we are led to suspect that the chief cause was the excitement created by the supposed murder of William Morgan by free-masons, three years previous. And by subsequent developments of the law, objects and designs of that institution tending to alarm and arouse Christians for the safety of their churches and their country.

For several years the connection of church members with this institution had been a subject of grief and cause of discipline with several churches, as had been expressed in their letters to the body. But *this* year the excitement seems to have risen to its height and to have prevailed among all classes both in the church and in community. In the community it had been made the basis of a new party in politics. In the

church a test of fellowship. Therefore in the opinion of many brethren the time had now come for the Association to utter its views of Free-Masonry, which it did in the following resolution :

“ Inasmuch as the Masonic institution had been the subject of great altercation with our brethren, and many churches have suffered material injury in its consequences, we feel it our duty to publicly declare that from disclosures made on the subject, it is the duty of our brethren who are connected with it to renounce the same ; it being in our opinion utterly incompatible with the gospel of Christ.”

In their corresponding letter of the same year they say, “ We cannot forbear to hail with unspeakable joy the providence of God that has brought to light the principles and tendencies of the Masonic institution. We consider that a matter of this magnitude is deserving the attention of every person, and you will observe by our resolution on the subject that we have no fellowship with it, nor with those who maintain it.”— At their next annual meeting, the Association in a still more decisive manner, express their disapprobation of the institution by passing the following vote :

“ *Resolved*, That we cannot receive into our connection any church that holds fellowship with the institution of Free Masonry.” To what extent this action aided the removal of the evil from our churches we have no means of learning ; but as no record of farther action is made, it probably, in connection with other causes, did much ; at least this action gave to the public conclusive proof that the Association still occu-

pied the ancient Baptist ground as firm friends of equal rights and privileges, and were uncompromising opponents of whatever they believed to be aristocratic combinations of every kind. We have stated that the excitement produced by developements showing the evil tendencies of Free Masonry was probably the *principal* cause of the unparalleled declension in the churches of the Association. But in connection with this another cause may be mentioned which probably aided in producing the same result.

The Temperance Reformation which was commenced in Boston by the formation of the "American Temperance Society," in 1826, was now attracting general attention: and the subject of temperance was beginning for the first time to be agitated in the churches. There were at this time in the fellowship of the churches men who *manufactured*, others who *sold*, and *many* who were *moderate drinkers* of intoxicating liquors, hence it was to be expected that all attempts toward effecting a reformation would meet with warm opposition from men addicted to habits to which interest, and pleasure so strongly attached them: They first resorted to ridicule, but failing in this, they began to use argument, contending that all action of churches demanding reformation was an infringement of their individual rights, to which no good Baptist could submit. They also appealed to God's word, pointing with an air of triumph to St. Paul's direction to Timothy to "take a little wine." The friends of the reform met their opponents on their own ground, opposed argument to argument, routed them

at every point and stormed every castle erected for their defence, and presented the sinful and ruinous habit in all its naked deformity and blighting influences. As might be expected the agitation of this subject became a fruitful cause of difficulties, leading in some instances to serious ruptures in the churches, and ending in frequent and numerous exclusions of their members. As some medicines, while they expel disease enervate the body, so the excitement produced by the publication of the recently developed truths in relation to Free Masonry and intemperance, was followed by an apparent prostration of all the spiritual energies of the churches, leaving them unfitted either to seek or to enjoy a revival of spiritual religion. If the discussion of these exciting topics could divert the mind of the christian from those truths more intimately connected with revivals of God's work and the salvation of sinners, there could be but little ground for hope that the impenitent with minds as fully occupied, could be induced to give heed to their ways, repent and be converted. As upon the subject of free masonry, so the general excitement upon the subject of temperance seemed to demand of the Association an expression of their views ; therefore at this session such an expression was given by the adoption of the following resolution :

“ In view of the alarming evils of our country, and the sore afflictions of Zion, produced by the use of ardent spirits, *Resolved*, To *totally abstain* from the use of the same in our families and in all other places, and on all occasions, except it should be thought necessary as a medicine ; and we would recommend the formation

of temperance societies where they are not already organized."

The passage of this resolution was beginning a good work in the right way ; it was placing example before precept, showing to the churches and to the world that they asked of them no greater sacrifices than they were willing to make. From this time the Association has ever shown herself the firm friend and supporter of the temperance cause. In resolutions passed from year to year, she has not only condemned the manufacture, sale and use of intoxicating liquors, but has also expressed in most definite terms her disapprobation of that easy morality which permits some of her members to supply distilleries with fuel, and grain to be used in their manufactures. She has engaged heartily in all efforts for the repeal of existing license laws. Her houses and pulpits have ever been open to the discussion of temperance principles, and her ministry and membership have furnished some of the most eloquent and successful advocates of the temperance reform.

The 30th annual meeting was held with the Baptist church in Fleming, the 15th and 16th of September, 1830. The 2d church in Mentz, (now Port Byron,) was received this session. The clouds of thick darkness which for the two years past have been hanging over the churches seems to be breaking. Seventy one have been received by baptism, and the letters from the churches speak of an increasing desire for a revival of "pure religion and undefiled before God."

"The Cayuga Foreign Missionary Society" formed in January, 1815, having become extinct, measures

were adopted at this session for the organization of a new society by passing the following vote: "In view of the perishing condition of the heathen nations, and the conclusive evidence in our possession, that the present exertions in the foreign mission cause, meet with the Divine approbation, therefore,

"Resolved, That we recommend to the churches of this Association an increase of liberality in this important object and the formation of a society in Sennett at our quarterly meeting in November."

"Resolved, That at the close of the introductory sermon annually, a collection be taken up to aid foreign missions."

As no reports of the doings of the Cayuga Foreign Mission Society were published, we have been unable to obtain any additional facts respecting their history, their labors and success, except a single report from the treasurer, published in 1839 stating that \$168 19 had been contributed during that year.

The 31st anniversary was held with the Baptist church in Venice, September 20 and 21, 1831.

The Association was this year blessed with great and glorious revivals; nearly all the churches experienced and enjoyed special outpourings of the spirit, and 650 were added by baptism during the year. This is the largest addition by baptism reported for one year during the entire period of our history. In Auburn, Elbridge, Sennett, Throopsville, Port Byron, Fleming and Venice, powerful revivals were experienced, bringing large accessions to their numbers and strength. In view of these signal displays of God's love and power,

the Association says, in their corresponding letter,—  
“The present year has been to us one of peculiar interest. Our churches generally have been blessed with the gentle distillings of Divine grace. Many of the indifferent have been roused from their slumberings; the hypocrite has been surprised and fled; the backslider has returned to the strong holds of Zion, and the hitherto unyielding infidel has laid down his armour at the feet of our glorified Redeemer. Interesting have been the results of this divine influence upon our churches in increasing the interest of benevolent enterprise in their several departments.”

The 32d annual meeting was held with the Baptist Church in Throopsville, September 19 and 20, 1832. The church in Port Bay was received this session. The committee appointed to prepare a digest of the letters from the churches, say, in their report, “Although our churches have not enjoyed as great accessions the present as the preceeding year, yet there have been gradual accessions in numbers and strength. Health and peace abound in our churches. We have great reason to thank God and take ceurage.”

Two hundred and fifteen were added by baptism during the year. The Association having aided the Colonization Society for several years by their contributions, determined at this meeting to make a special effort for that cause, and therefore passed a resolution to observe the fourth of July as a day of religious worship, and to make a contribution to that society. This we believe was the last effort made in behalf of that society as the discussion of abolition principles and plans which

commenced soon after, directed their thoughts toward another, and as was supposed better plan, for the removal of the evils of slavery, than their transportation to Africa.

The 33d annual meeting was held in Scipio, September 18 and 19, 1833. The church in Wolcott was received this session; also the Cato and Ira church, which was dismissed in 1825, with others to form the Onondaga Association, returned, and was again received to this body at this session. The minutes report 20 churches, 17 ministers and 2,240 members; 135 received by baptism during the year.

Although great and glorious revivals had been so recently and extensively enjoyed, there appeared already indications showing that some had "left their first love," and this naturally and properly became a subject of complaint. Says the circular, "No one thing so much retards the religion of Christ among our fellow men as the discrepancy which is frequently manifest between the profession and acts of the professor. To witness the loud and long and reiterated pretensions in the conference room, of love and attachment to Christ and his cause, and see no evidence of the fact in the family or daily conversation, strikes the spectator most unfavorably and often produces doubts touching the reality of vital piety. We should carry the savor of divine things into our social intercourse and into the more public commerce of the world."

The 34th annual meeting was held with the Baptist church in Sempronious, September 18 and 19, 1834. The church in Victory, which was dismissed in 1825,

was restored this session. The Rose, Butler, Huron and Wolcott churches were dismissed at this session to unite with others in forming the Wayne Association, which was formed the following year. This is the fourth Association which the Cayuga Association has aided in forming, having dismissed fifty-seven churches for this purpose since her organization.

Preliminary steps were taken at this meeting, for the organization of a ministerial conference by passing the following vote :

*“Resolved,* That we recommend to the ministers of this body to meet on the 29th inst., at Fleming, at six o'clock P. M., for the purpose of considering the propriety of forming a ministerial conference.”

The meeting was held at the time appointed and was attended by nine ministers, viz: Elders D. Dye, C. P. Wyckoff, S. M. Plumb, D. W. Elmore, N. Card, J. Jefferies, A. Clark, J. R. Ricketts, and J. Brown. After mature deliberation they

*“Resolved,* That we deem it expedient to form ourselves into a ministerial conference according to the recommendation of the Association.”

The conference then formed is still sustained. It has now been in existence sixteen years, and as a means of mutual improvement in the matter and delivery of sermons, of harmonising discordant views on controverted doctrinal points, of developing the powers of thought, and of extending acquaintance, and cultivating friendly feelings, and relations among the ministers of the body, it has proved a rich blessing. And although at the time of its organization fears were ex-

pressed both by ministers and lay-brethren, that such an organization might become corrupt, and be made a means of increasing pastoral authority and power, the conference now enjoys the confidence and friendship of all the members of our body.

The 35th annual meeting was held with the Baptist church in Auburn, September 17 and 18, 1835 — “The Baptist General Tract Society,” which was organized in Washington, February 25th, 1824, but was removed to Philadelphia in 1826, was for the first time represented by an agent in the Cayuga Association at this session, and the following record from the minutes will show their action upon this subject.

“Br. Phenix, Agent of the Baptist General Tract Society made a communication to the body on the importance of establishing a Tract Depository in this county. Referred to the committee on benevolent institutions, whereupon they presented the following resolutions: which were read and adopted:

Whereas, the Baptist General Tract Society are now actively engaged in supplying our Missionaries with tracts for gratuitous distribution in the Mississippi Valley, and other calls for aid from Germany, France, &c., therefore

“*Resolved*, That this institution has just claims upon us to a fair proportion of our annual contributions for benevolent purposes. And as our country is threatened to be overrun with infidelity and popery, we feel there is a moral necessity laid on our churches to arouse to decided action in this department of christian labor.”

*“Resolved,* That we affectionately recommend to the sisters of our churches to engage in the regular monthly distribution of tracts throughout their respective neighborhoods, and thus bring the power of the press to bear against the vices and errors of the age. And that for the greater convenience of the churches in this region, we recommend the establishment of a depository of tracts in Auburn, and that Elders Brown, Plumb, Jefferies and Brn. Ingham, Jefferies, and A. Cooley be a committee to collect funds and establish the same and report at our next annual meeting.”

Under the direction of this committee, a society was formed, and at the next annual meeting the following resolution passed:

“That whereas, a tract society has been formed in our county, it becomes the imperative duty of our churches to sustain it in its present incipient state by their generous donations to its funds, and the employment of their most strenuous efforts to give to its publications the most extended circulation.”

The association supported this organization a number of years by their contributions and by resolutions passed at their annual meetings, but as no report of the doings of the society have been published, we are unable to state the amounts of money contributed or of labor performed, or the number of years it continued in existence.

A communication was received at this session from the Baptist State Convention, stating that they had given a pledge to the A. B. H. M. Society to pay into its treasury ten thousand dollars to aid that society in

its operations in the Mississippi valley. In consideration of this pledge, a vote was passed recommending the churches to raise \$560 for this purpose in this association the following year, and a committee appointed consisting of Asahel Cooley, Wm. Daniels and P. Crossman, to visit the churches and make exertions to carry the resolutions into effectual operation.

As the result of this effort four hundred dollars were reported in the minutes of the following year, being the largest contribution made to this object in any one year during the whole period of our history.

The thirty-sixth annual meeting was held with the Baptist Church in Cato, Sept. 22d and 23d, 1836.—Introductory sermon by elder T. H. Green. S. S. Parr, moderator, E. B. Cobb, clerk. 17 churches, 15 ministers, 109 baptised, and 1669 members. The churches in Ira and Jordan received this session.

From the organization of the "American Bible Society" in 1816, contributions had been made by Baptists in Cayuga Association, to supply the destitute with the Word of life, but we have found no record of any denominational movement until the annual meeting of this year. The excitement which grew out of the action of the American Bible Society in 1836 in relation to the publication of Dr. Yates' translation of the scriptures into the Bengalee language, was felt throughout the denomination, and led to a provisional organization in 1836, and to the full formation of the "American and Foreign Bible Society" in 1837. The provisional organization of May, 1836, was approved and responded to by the following vote of the body at this session :

“ *Resolved*, That we heartily approve the formation of the American and Foreign Bible Society in the city of New York in May last, and we recommend that this Association form itself immediately into an auxiliary society to aid and sustain them in their important and glorious labors of love—that elders Knapp, Holt, Ames and Jefferies be a committee to prepare a constitution and select individuals to address the congregation, and that we meet this afternoon at one o’clock for organization.”

This recommendation was approved and adopted, and after an intermission of 45 minutes the association assembled and entered into a lengthy discussion of the claims of the New Society. Addresses were delivered by Elders Kingsford, Comstock and Parr, and a society formed under the name of “ *The Bible Society of Cayuga County*,” auxiliary to the American and Foreign Bible Society. The first article of their constitution adopted at this meeting states that the single object of the society should be “to aid in circulating the most *faithful versions of the Holy Scriptures that can be procured*.” This statement indicates with sufficient clearness the sentiments of brethren engaged in the formation of the Society and proves that they entertained *Baptist* views upon the great question of giving the pure word to the nations of earth.

In the minutes of this year we find a singular resolution to the following effect :

“ *Resolved*, That in view of the vast importance that attaches to the word and promise of men, but more especially to the solemn engagements and obliga-

tions of the christian to observe inviolably his word, we earnestly implore all our brethren and sisters to use the utmost caution on this very essential subject as it not only involves the character but affects the usefulness of the church."

The intimation of the existence of an evil contained in this resolution reflects but little honor upon the churches represented in that meeting. Yet, if the *passage of resolutions* would prevent a return of the evil, it would have been well to have continued the publication of this resolution through all time.

The thirty-seventh annual meeting was held with the Baptist Church in Port Byron, Sept. 21 and 22, 1837. Introductory sermon by S. S. Parr. Appointed S. S. Parr, Moderator. H. B. Fuller and S. M. Plumb, Clerks. Seventeen churches, 13 ministers, 355 baptised and 1823 members. Auburn, Conquest, Cato, Throopsville and Ira enjoyed powerful revivals of God's work.

At this session attention was called to the publications of the "New England Sabbath School Union," by the passage of the following resolution :

"*Resolved*, That the supply of suitable books for the use of sabbath schools is of vital importance to the well being of this cause, and in view of this fact the association rejoices to learn that the "New-England Sabbath School Union" recently organized propose to publish a series of juvenile books adapted to the present evangelical character of Sabbath School instruction, and they sincerely hope that such arrangements will be made by this body as will secure an ample sup-

ply for all the Sabbath Schools within our bounds until a similar organization shall take place in the state of New York. Also that we now form a Sabbath School Society."

Whether such a society was organized, or if organized, how long it continued in existence we have no means of learning. But as a society was formed in 1840 auxiliary to the Baptist publication and Sabbath School Society, this resolution was probably never carried into effect.

While the association were seeking by the encouragement given to Sabbath Schools to promote the religious instruction of the *young*, they manifested also an equal anxiety to secure a free circulation of religious intelligence among her *adult* members. In the minutes of this and former years, the "Baptist Register," the "Mothers Monthly Journal" and "Christian Review," have been recommended as worthy of the patronage of all christians, and the churches earnestly exhorted to make vigorous efforts for their wider circulation. By such efforts the Association secured the co-operation of a most powerful agency in all her labors of love, and probably no small measure of the success which has crowned her efforts to extend the blessings of the Gospel at home and abroad is to be attributed to the influence of these "fellow-helpers to the truth."

The 38th anniversary was held with the Baptist Church in Sennett, Sept. 21 and 22. Introductory sermon by Elder E. D. Hubbell. Eld. H. B. Fuller, Moderator. E. Dean and S. Adsit, Jr., Clerks. Eigh-

teen churches, 16 ministers, 350 baptised and 2,048 members.

The church in Weedsport was received this session.

In the minutes of this meeting we find the first notice of slavery in the passage of the following resolution :

“ *Resolved*, That the system of slavery existing in portions of the American Church which degrades men to the condition of goods and chattels, deprives them of wages, takes away the key of knowledge, withholds from them the bible, makes merchandise of the members of Christ's body and temples of the Holy Ghost, and sunders the dearest relations of life ; *is a great moral evil*, and calls for the prayers and united efforts of all of God's people for its immediate removal.”

In 1839 the above resolution is repeated with a recommendation to the churches “ To take into prayerful consideration the subject of slavery in its effects upon the church and upon the world, that they may learn their duty upon this important subject.” In 1840 the Association

“ *Resolved*, That we recommend to the churches to meditate upon the scriptural views of slavery and act accordingly.”

And in 1843 they “ *Resolved*, That the last Monday evening in the month be observed as a concert of prayer for the peaceful and speedy abolition of slavery throughout the world.”

The passage of these resolutions is, we believe the only action which the Association has taken upon the subject of slavery, and is sufficient to indicate the state of feeling existing upon the subject.

In some of the churches of the body, the discussion of questions connected with slavery was carried so far that serious and protracted difficulties were produced, often ending in exclusions of members, and in some instances in the division of churches and the formation of new bodies, based as their friends claimed upon the purer principles of unrestricted liberty, and opposition to *all* sin. But the majority of our churches have taken a conservative, and we may add a more scriptural view of the subject. They believed that Baptist churches were independent bodies; that each church was independent of, and disconnected from all other organizations ecclesiastical or civil, and therefore could not share in, nor become responsible for the actions or guilt of organizations or institutions without the pale of the church.

As *individuals*, and as *members* and *subjects* of a great federal government, they acknowledged an obligation to seek the speedy abolition of slavery throughout the country, but were unable to discover in the remote connections supposed to exist between the institution of slavery and their ecclesiastical organizations a sufficient ground for disturbing the peace, dividing the energies, and destroying the influence of their churches.

The 39th annual meeting was held in Venice, Sept. 19 and 20, 1839. Introductory sermon by S. Knapp. C. P. Wyckoff, Moderator, and H. Davis, Clerk. Eighteen churches, 18 ministers, 61 baptised, and 2,059 members.

The want of permanency in the pastoral relation induced the Association at this session to pass the following resolution :

“Whereas, we believe that the practice in our churches of employing their pastors for one year only, and of renewing the engagement year after year, is contrary to the spirit of the Gospel, and is full of evil to the churches and the ministry ; therefore,

*Resolved*, That we recommend to the churches no longer to pursue that practice, but after they have become sufficiently acquainted with a minister to judge of his being adapted to their peculiar circumstances, that they engage him permanently, and that it be mutually understood that the connexion is to continue until Providence clearly indicates the propriety of its ending. Thus, the churches will free themselves from much unnecessary disquietude, and their pastors from much anxiety and unsettlement of mind.”

The number of changes in the pastoral relation up to this period had been 151. Of the eighteen ministers now members of the body one (Elder John Jefferies,) had been a member 33 years ; another, (Elder C. P. Wycoff,) had been a member 19 years. Of the remaining number, twelve had become members of the body within three years.

These facts seemed to alarm the churches and called for the speedy adoption of measures for the removal of the evil. Said one of the pastors of the body, “So general is this evil, so injurious to the best interests of Zion that its very existence should arouse us to activity in searching the cause and applying the cure. Hardly is a pastor settled before he begins to look for another home. If he finds in the church obstacles to its prosperity, instead of taking hold of them, he reflects that

the church is not his permanent home, and when his "*year is out*" he will find another place. On the other hand, if the church sees faults in their minister—sees that he is "a man of like passions to other men" instead of making them known to him in a spirit of christian kindness, they whisper among themselves that "his year will soon be out, and they *presume* he will ask for dismissal, and ere he had become fully acquainted with his congregation he is gone. A stranger is ushered into the desk and hastily called to the pastoral office—who following in the footsteps of his predecessor resigns his charge at the end of the year, and gives place to another stranger.

Numbers in the churches were the advocates of frequent removals, claiming that by such changes they were able to secure large congregations and draw men to their places of worship who could not otherwise be brought under the influence of the preached word. To this it was replied that "no new gifts could draw so large a congregation as the prayers of the church, when they came from hearts filled with the revival spirit. If God is in the sermons and in the prayers, the people will crowd to hear. Yea more; they will crowd the temple gates of Zion and give their hearts to God."

Others again pointed to the successful operation of the Methodist itinerent system as a precedent which might be safely followed by all the churches of the land. To this it was replied that the success which attended the labors of that denomination was not to be attributed to her *itinerent system* but to the blessing of God upon *other agencies* employed in her various

departments of labor and usefulness : And that *probabilities* were altogether favorable to the supposition that if to these *other parts* of her great system she had added permanency of pastoral relation, the measure of her success would have been largely increased. To this it was added that frequent changes were unfavorable to the formation of that intimate acquaintance with the wants of congregations, considered so necessary by every pastor who would adapt his public ministrations to the wants of those for whose benefit he labors. And finally that no precedent could be found in the new testament to sanction the practice save the example of the Corinthian church—which example was condemned in most unqualified terms by the Apostle Paul.

The resolution quoted above were not only adopted, but by a vote of the body were submitted to the churches for their consideration, to be acted upon at the next session. By the minutes of the following year we learn that they were adopted by the churches and therefore became a rule of action. It might have been expected that the adoption of such a rule, if it did not wholly remove the evil would at least have secured a degree of permanency in the pastoral relation hitherto unknown in the history of the body. But such a hope was not realized. The evil increased and removals multiplied to a degree hitherto unparalleled in the whole period of the history. In their circular letter, published in the minutes of 1843 the Association says, "So extensive has been this evil that in six years *all the churches in the Association* have changed their pastors *twice* ; eight have changed *three times*, three

have changed *four times*, and two have changed *five times !!!*" making fifty-six changes in six years. The honor to be derived either by the churches or the ministry, from the existence of such facts, will never excite the envy of any man.

A call having been issued about this time by brethren in the eastern part of the State, asking for delegates to meet in convention for the purpose of taking into consideration the propriety of forming a society for the publication of sabbath school books, the attention was called to the subject at this session, and the following resolution passed :

"*Resolved*, That we cordially approve the proposal made by the Hudson River Association, for a Convention to be held in the city of New York next spring to consider the propriety of organizing a society for publishing sabbath school books adapted to the Baptist denomination, and that we appoint delegates to represent this body in such Convention."

"Appointed Brethren Wyckoff, Call and Cased delegates to attend the proposed Convention agreeably to the above resolution.

The 40th anniversary was held with the Baptist church in Jordan, September 17 and 18, 1840. Introductory sermon by H. B. Fuller. H. J. Eddy Moderator, H. Davis and H. B. Fuller Clerks. Seventeen churches, 19 ministers, 276 baptised and 2,121 members.

This year had been one of general prosperity. Several churches had enjoyed precious revivals of God's work, and had received large accessions to their num-

bers and strength. Says the corresponding letter, "The cause of God is advancing among us, and we feel it to be a privilege to co-operate with the whole Zion of God in all those measures which are calculated to diffuse the knowledge of God through the world.

The "Cayuga Foreign Missionary Society" formed in 1830, and the "Cayuga County Bible Society," formed in 1836, addressed a joint communication to the Association at this session, containing a proposal to relinquish their several organizations provided the Association would take under its supervision the objects which they had been endeavoring to promote, and would appoint semi-annual sessions of the body for that purpose. This proposition was submitted to a committee who reported favorably; upon which the Association passed the following vote:

"*Resolved*, That the proposal of the above societies be accepted, and that semi-annual meetings of this Association be hereafter held, to which the churches are hereby requested to send delegates." This is the origin of "semi-annual meetings," which have been continued, though not without opposition, until the present. The "Cayuga Foreign Missionary Society," which ceased its existence at this session, had been in operation since 1830, a period of ten years, and during this period had reported \$1,226 76 received to its treasury. The "Bible Society" had been in existence four years, and reported \$191 78. The amount reported by the Bible Society is probably but a small portion of the amount actually contributed to this object by the churches of the body. Large amounts it is be-

liaved, passed through other channels to the parent society, which are not reported in the minutes.

The 41st annual meeting was held with the church in Fleming, September 16 and 17, 1841. Introductory sermon by G. D. McFarland, H. Davis Moderator and H. B. Fuller Clerk. Seventeen churches, 18 ministers, 123 baptised and 2,214 members.

Although a small increase in the numbers of her membership is reported, yet it appears from the letters of the churches that a spirit of worldliness has crept into the churches, prostrating their spiritual energies, and unfitting them for labor and usefulness.

Hence the "Circular" very appropriately addresses them on the necessity for "a closer walk with God," and calls upon them for a faithful attendance upon all the duties enjoined upon them as members of the Church of Christ. "Our baptismal vows, (says the circular,) as well as the requirements of the great head of the church, bind us under the most solemn obligations to faithfulness. What can be more solemn than to pledge ourselves in the presence of men, angels and God, to consecrate ourselves and all we have to the holy service of the Lord? And how does this pledge correspond with the service which we actually perform? How much violence is done to conscience in meetings for social prayer and conference, when the commandment of the Lord, "occupy till I come," is totally disregarded? And yet we wonder why our minds are so dark; why we have no more feeling. But the reason is obvious. *We knew our Master's will and did it not.* We neglected the very things which we

had solemnly promised to perform." "Faithfulness will secure many tokens of the Divine favor. We shall be saved from the deluge of infidelity and error, from sin and the wrath of the Lamb. We shall enjoy the testimony that we please God, having joy that is unspeakable and full of glory, and the grace of God that passeth all understanding. Although death prey upon us when we walk through its dark valley and shadow, we shall fear no evil, for the soul will be with us to uphold and deliver, and triumphantly to give us to 'walk with him in white' and sing the praises of the Lamb forever."

The 42d annual meeting was held in Anburn, September 22 and 23, 1842. Introductory sermon by Elder H. Davis. J. S. Ladd Moderator, and W. B. Webb, Clerk. Eighteen churches 17 ministers, 234 baptised and 2,193 members. The church in Sterling was received this session.

The subject of permanency in the pastoral relation was again brought up as this session in a circular prepared by the venerable Elder C. P. Wykcoff, who had himself been a member of, and labored as a pastor in the Association 22 years. This circular contains a very clear and scriptural delineation of the "relations and duties which exist between churches and pastors."— And being adopted by the Association we will give a few extracts, as expressive of the views and feelings of the body upon this subject at that time, hoping that a careful perusal may aid the removal of those evils growing out of the want of permanency in the pastoral relation at the present day.

## “UPON THE RELATION EXISTING.

“These are not arbitrary nor ephemeral wholly dependent on the will of man. Our munificent Creator has made us social beings and to promote our temporal happiness has ordained the endearing relations of parent and child, of magistrate and subject. Dear as are these connecting links of life, who that is born of God does not know, that relation to and communion with the true Church of Christ is paramount to them all. to enjoy the full amount of christian fellowship, the church must be properly equipped. Her officers as well as her men are appointed by the captain of her salvation. And among these the scriptures require as ordinary, pastors and teachers. The promise of Christ is that Zion’s teachers shall not be removed into a corner. They seem to be indispensable in her christian warfare. Hence we find from sacred history that wherever the standard of the cross was planted, the Apostles ordained them Elders in every church. Moreover Paul left Titus in Crete to set in order things that were wanting and ordain them Elders in every city. The church must have her angel, the candlestick its brilliant star, or the world remains shrouded in darkness, and the church tossed to and fro with every wind of doctrine.”

## “III. THE DUTIES OF CHURCHES TO THEIR PASTORS.

“1. Persons uniting with the church should be taught at the threshold their obligations to contribute, if but a mite, their quota toward the support of their minister. His maintenance should be liberal, but not

burdensome. None should consider it a gratuity. It is an act of justice. The laborer is worthy of his hire. He is not to owe any man anything but love, therefore his salary should be paid quarterly in good current coin. The deacons should see to it, that this part of the labor of love be promptly fulfilled.

“2. The Holy Ghost has appointed him as your *Pastor*; let the church manifest her solicitude by acts of kindness in his welfare and in the success of his ministry. He should realize that he *is not* a *yearly visitor* subject to an annual canvass and liable to be routed through the influence of one or more ultra spirits.

“3. Frequent removals are attended with disastrous consequences generally to the church, and embarrass and neutralize in a great measure the efforts of a faithful servant of God. How annoying to a man of a sensitive mind to live under the painful apprehension that at the end of the year his plans of usefulness may all be broken up, and some one more congenial to the morbid state of the church substituted to reap the fruits of his tears, and groans, and prayers. Things ought not so to be.”

#### “THE DUTY OF THE PASTOR.

He should enter upon his work under a deep sense of his accountability. The eternal weal or woe of deathless spirits is suspended instrumentally upon his labors. Well may he exclaim, ‘who is sufficient for these things?’ But God being his helper though his gifts be small, he can do much good. He must take heed to himself, and cultivate the field assigned him—

not with a view to gather laurels, but to win souls to Christ. He should be an example to his flock in conversation and good works. He should be impartial, not preferring the rich to the poor, nor should he make any individuous distinctions in the brotherhood. His pastoral visits should be frequent and affectionate, embracing all the members of the family. He should serve the church, not by constraint, but willingly and assiduously, endeavor to conciliate the disaffected, to reclaim the backslider, to convert the sinner, and to build up the saint in his most holy faith. In fine, he should lead the way in every benevolent enterprise, teaching his people that it is more blessed to give than to receive, and in the whole of his ministry aim to present every man perfect in Christ Jesus before the burning throne of the great Jehovah."

The 43d anniversary was held in Cato, September 21 and 22, 1843. Introductory sermon by J. S. Backus; Elder J. Jefferies Moderator, and H. J. Eddy, Clerk. The minutes report 18 churches, 18 ministers, 413 baptised and 2,593 members, showing an increase of 400 during the year. Eleven churches had enjoyed precious revivals of God's work, and several received large additions to their membership. Attention was this year called to the consideration of the practice of depending upon evangelists to do the preaching in times of revival.

But a few years had passed since the first evangelist of the Baptist denomination had commenced his labors among the churches, yet such was the success which attended his labors, and such the demand for other

evangelists that this class of ministers had rapidly multiplied, and at this time (1843) most of the churches of our order deemed the aid of an evangelist indispensable in every season of revival. The ancient order of things had been much changed. In the early history of our body protracted meetings (as we *now* understand the term) were unknown—their nearest approach to these meetings being found in the “quarterly meetings” of the Association, the first notice of which we find in the minutes of 1823. The movements and efforts of our fathers were mostly unwavering in their character. The regular services of the sanctuary and the prayer meeting were regarded with favor, but “new measures” were regarded with suspicion. They believed that salvation was not only *provided*, but applied by Divine grace, and as a consequence of faith in this sentiment, they believed that a faithful use of the ordinary means was all that was required of Christians in the accomplishment of God’s purpose of saving his elect. Nor were they disappointed. Sinners felt the power of the gospel, and yielded to its heavenly dictates.

But a change came ; the spirit of enterprise which was now so rapidly developing itself in all the countless departments of human labor, had been awakened in the churches. Some warm and devoted spirits could not be circumscribed by the lines which custom had thrown around them. To meet their wants innovations must be made upon long established usages, and more means must be used. At first “three days’ meetings” were held, and by the blessing of God upon these efforts, thousands were turned from the power of

Satan unto God. These first seasons of revival at length passed, and the churches sunk into a state of lethargy and inactivity. After a season, different churches began to desire another revival and remembering the success of special means, would determine to use them. They would send for an evangelist, and without any special preparation on the part of the church, or other indication that a "time of refreshing" was near, commence the meeting, expecting that the meeting would do the work, and as a result in many instances, revivals were enjoyed and many hopefully converted to God. Success under such discouragements would naturally increase the interest and confidence of pious souls in the means employed, and upon the return of seasons of declension they would again resort to special effort, until that confidence in the word and power of God which distinguished our fathers, was in a great measure transferred to the means employed. They trusted in an arm of flesh for prosperity rather than in the living God.

The introduction of new practices, opened the way for the introduction of a new faith, and in many instances the tenets of the Calvinistic creed were abandoned for views more in harmony with the customs and wishes of the times. The doctrine of *doing* became the great theme of pulpit efforts, while that of *believing* was in many instances left to be sought out and understood by christians at their leisure. With these evils came an increased want of permanency in the pastoral relation. "When the time arrived, the meeting commenced and the revival ministers would deliver

a course of stirring and eloquent sermons selected for such occasions. Revivals followed, souls were converted, and great good was affected. Before the meeting closed it would be whispered "if we only had such a pastor our revival would always continue." Applications were made to the revival preacher, that in case they should become destitute he might be obtained. It was often exceedingly difficult for the revivalist to satisfy these wishes of the churches, and though he rejected their application and advised them to retain their pastor, the dissatisfaction was there; and some revivalists had insinuated their wish as they had passed from church to church to settle with them if they became destitute, and these insinuations have driven many pastors from the churches."

And still other evils followed. During the excitement of protracted efforts, many were introduced and received into the membership of our churches, whose hearts proved at best but "stony ground," upon which the good seed continued but for a season. Under the exciting influences which were thrown around them, they gave satisfactory evidence of a change of heart, but as soon as the exciting cause was removed, their goodness appeared "as the morning cloud and as the early dew." A reflex influence was exerted upon all connected with the churches. The chilling indifference to the claims of the gospel manifested by those who had been so recently received as brethren beloved, disturbs the minds of the truly pious, and diverted their attention from themselves, and from "looking unto Jesus," and furnished full occupation in watching and mourning over the backslidings of others. In

watching the *motes* in their brothers' eyes, each one would get a beam in his own, and thus blinded "both fall into the ditch," to remain together amid the filth and pollution of a backslidden state until another protracted meeting should arouse to another effort to make "their calling and election sure." A kind of spasmodical piety was created, which manifesting itself at uncertain seasons would arouse the churches to short but vigorous efforts and then leave them, to sink in nearly exact proportion to the height to which they had risen. Good, great good, was doubtless effected by protracted efforts under the direction of evangelists, but with the good came some startling evils; evils which attracted attention and elicited inquiry for their cause. Few would willingly acknowledge that they were the natural products of these efforts, yet the conviction was forced upon the minds of many that until this course was abandoned, they could not hope for a removal of the evils. This opinion has gained ground until the present, and at this time, (1850) many of our churches no longer employ evangelists in their seasons of revival. The custom of making protracted efforts is still continued, and although not so apparent as in former years, a few of the evils still exist, and probably will continue to afflict the churches until some better course shall be adopted.

The circular which has called forth the remarks above is the last which has appeared in the minutes of the body, the corresponding and circular letters having been discontinued by a vote of the Association at this session. The utility of this measure was, and con-

tinues to be doubted by many until the present day. As furnishing a medium for the expression of the opinions of the body upon the great questions which agitate the churches and the community, and for the communication of valuable intelligence of events connected with the history of the Association, these letters are certainly worthy of a place in the minutes of the body, and the hope is indulged that they may yet be restored, and continued.

When the circular and corresponding letters were discontinued, a proposal was made and adopted to furnish "synoptical views" of missionary, and other operations of the Baptist and other denominations. Two such "views" were furnished for the minutes of 1844 and 1845, but since that period neither "circulars" nor "views" have been published by the body.

The 44th annual meeting was held with the Baptist church in Owasco, September 19 and 20, 1844. Introductory sermon by Elder I. Bennett. E. Marshall, moderator, and H. J. Eddy, Clerk. Nineteen churches, 20 ministers, 137 baptised, and 2,562 members. The church in Skaneateles was received this session. This was a re-organization of the first church in Skaneateles, which had become extinct and been dropped from the minutes in 1829.

The 45th annual meeting was held with the Baptist church in Montezuma, September 18 and 19, 1845. Introductory sermon by J. S. Ladd. H. J. Eddy, Moderator and J. S. Ladd, Clerk. Nineteen churches, 18 ministers, 75 baptised, and 2,553 members. This report shows a small decrease in the membership of the

body, and at the same time proves that another of these protracted and distressing seasons of declension, which have from time to time afflicted the churches was again prevailing among them. "The turmoil occasioned by recent commercial, political and religious commotions," and ingratitude touching the unparalleled mercy of God displayed in the numerous and extensive revivals which were enjoyed in by-gone days," are spoken of by the "committee on the state of religion in the churches," as the probable causes of this season of declension. And in view of these facts, the "committee would suggest that in their opinion, during the present state of the churches, the pastors should be on the alert to search out the halt, the lame and diseased in their respective flocks, and prayerfully administer such rebukes, exhortations and instructions as the several cases may demand. Mere appeals to excite the passions will not, can not prevail; more than this is required; the church must be *indoctrinated*; *cardinal truths* in their relative positions must be made to bear upon the intellect and conscience both of saint and sinner, so that men may be led to serve God reverently in faith with godly fear. The law of God in its primeval strength should be fulminated in the case of bold transgressors, and thus drive them to seek pardon and peace through the blood of the Lamb. Let the man of God then be faithful. Let him aim conscientiously to discharge his ministerial and pastoral functions; then God who is faithful will be with him of a truth—sinners will be renewed and sanctified, and the church reclaimed and resuscitated, will be presented faultless before the throne of glory."

As an additional means of aiding the American and Foreign Bible Society, the Association, by a vote at this session of the body, appropriated one hundred dollars of the funds contributed to that society, "for the establishment of a depository of the society's Bibles and Testaments to supply those within the bounds of the Association." A committee was appointed to carry the above plan into execution, and under their direction a depository was established in Auburn and is still sustained.

A committee was also appointed at this session, "to confer with a committee of the Onondaga Association in reference to the establishment of a religious paper within the limits of Cayuga and Onondaga counties or in both." The committee met, and a circular was ~~was~~ issued, but for various causes they failed to accomplish the object of their appointment.

The 46th annual meeting was held with the church in Weedsport, September 30 and October 1, 1846. Introductory sermon by J. W. Osborne. O. Montague, Moderator and H. J. Eddy and A. Case, Clerks. Eighteen churches, 18, ministers, 137 baptised and 2,342 members. The minutes of this session contain the following resolution :

"*Resolved*, That in the departure by death, the past year, of our much beloved and faithful brother, Elder John Jeffries, we recognize the fall of one whom we deeply deplore, and whose loss will long be felt by Zion at large, and we hereby tender our heartfelt sympathies to the bereaved widow and fatherless children of our brother."

Elder Jefferies had long stood as a watchman upon the walls of Zion. He was converted and commenced his ministry within the present limits of the Association and continued a member of the body until his death. He was one of the constituent members of the church in Throopsville and continued with them as their pastor 27 years, this being the longest term of pastoral labor performed by one man for one church in this body since its organization. The remaining fifteen years of Elder Jefferies' labors were spent mostly with the churches in Port Byron and Montezuma, both of which were formed from members dismissed for that purpose from the church in Throopsville.

Like other men, Elder Jefferies had his faults, but they were faults rather of the head, than of the heart. Throughout the long period of his ministry he had many warm friends, and though now gone to his rest, his memory is precious to many, who, in their early experience were instructed by his wisdom and guided by his counsel in the ways of holiness and truth.

The 47th annual meeting was held in Scipio, September 30 and October 1st, 1847. Introductory sermon by Elder H. J. Eddy. J. S. Backus Moderator and B. W. Capron and A. Russell Belden, Clerks. Eighteen churches, 19 ministers, 61 baptised and 2,323 members. The committee appointed to prepare a digest of letters from the churches say, "Revivals have not been numerous, but all the churches enjoy peace and harmony, with prosperity in the externals of religion. Several have repaired their houses for worship, and made them as they should be, neat and

attractive. Their congregations are large, and but one thing is needful, and that is the *essential thing*, the reigning, saving, all-important thing. It is that without which all is nothing. Nor is there one in the whole Association who need be told what it is. All know that it is the spirit of Christ, without which we are none of his—it is faith, without which it is impossible to please God. It is that love without which we are as the sounding brass. It is that inward piety which gives solidity, beauty and effect to all the externals of religion. For an increase of this let us all live and labor and pray ; until our dear Lord Jesus shall take us to himself, as he has forty-six of our number during the past year.”

At the semi-annual meeting of the Association, held in Sennett, January 28, 1847, a proposition was laid before the meeting asking the adoption of some plan for raising one thousand dollars in the Association for the A. and F. B. Society, to be appropriated by said society, for the support of Colporteurs in Germany. After some discussion, the subject was submitted to the ministerial conference for their consideration and action at a meeting to be held in Cato, February 16, 1847.

The subject was brought before the Conference at the time appointed, but no final action was taken until a meeting held in Mentezuma, May 25th of the same year. At this meeting an arrangement was made with Rev. Ezra Dean to become the Association's Colporteur and Bible Agent for Cayuga County. The first report made by Br. Dean was made at the annual

meeting of this year, and shows \$314 57 collected by him on subscriptions obtained, and profits on books sold for the Association. Br. Dean soon after this discontinued his labors as bible agent, but continued as Colporteur more than two years.

The 48th annual meeting was held with the church in Jordan, September 27 and 28, 1848. Introductory sermon by Elder A. Smith: Elder J. W. Meads, Moderator, and E. Dean Clerk. Eighteen churches, 19 ministers, 53 baptised, 2,257 members, showing a decrease of 66 during the year. The committee on the state of religion say in their report, "It is cause for gratitude to God that our churches are so free from heresy and strife. Effectually conducting their general affairs and cheerfully maintaining their social meetings, while many of them are crying anxiously to God for fuller measures of his grace. It is hoped that prayer will become more frequent and fervent in all the churches. That in the depth of their poverty they will cry unto God offering supplication with strong crying and tears unto him that is able to save us. What wait we for but his blessing? O that he would rend the heavens and come down that the mountains of sin and unbelief might flow down at his presence."

The 49th annual meeting was held in Throopsville, September 25, 26 and 27, 1849. Introductory sermon by Elder T. H. Green. Elder J. W. Osborne, Moderator, and E. Dean, Clerk. Eighteen churches, 18 ministers, 117 baptised, 2,260 members.

Two of the churches of the body have enjoyed precious revivals during the past year, and received large

additions to their number, and the "committee feel no small pleasure in recognizing the hand of God stretched out over all the churches of the Association, and would earnestly pray his spiritual blessing to rest upon them."

The 50th anniversary meeting was held in Auburn, September 24 and 25, 1850. Introductory sermon by Elder A. Bennett. Elder C. P. Wckoff, Moderator, and A. Russell Belden, Clerk.

The meeting was one of deep interest. The sermon by Elder Bennett presented many interesting facts connected with the early history of the body. The speaker had been acquainted with the Association forty-five years. He had attended most of her anniversary meetings during this period, and had formed an extensive acquaintance both with her membership and ministry. He presented in his peculiarly happy manner many interesting facts which had faded from the memory, or were wholly unknown to the present membership of the churches.

At the close of Elder Bennett's sermon, a motion was made requesting all those present at this meeting, who were present at the meeting fifty years ago for the organization of the Association to manifest it by rising in their seats; but four arose, Dea. William Daniels, of Scipio, Br. Martin of Fleming, and Sister Sears, widow of the late Dea. D. S. Sears, of Auburn, and Br. Ithamer Whipple, of McLean. These, with a very few others, are probably all that remain of the 777 members, who originally constituted the Cayuga Association.

The reports from the churches this year are encouraging. Several churches have enjoyed precious revivals of God's work, and 158 received by baptism. This addition, though small compared with those of some former years, is the largest received since 1843, and furnishes ground for hope that as the excitement produced by the discussion of various religious and political "isms" subsides, the churches will again enjoy prosperity.

We have now finished the record of events in the history of this body. We have traced them from the time when one man of God stood alone, the only messenger of truth and minister of Christ in Cayuga county, through the whole period of their history to the present time. The first Baptist church organized in this county consisted originally of but 14 members. We have seen how, from this radiating point, light has been shed forth—how, from this granary of the Lord, the good seed of the kingdom has been scattered, until the wilderness became a fruitful field, and the desert blossomed as the rose. In reviewing and remembering the past, we owe devout and earnest thanksgiving to God for what he did by our fathers and for them, and for his goodness which followed them, and has continued to follow us. We were few; we are now many. Branches from us have multiplied until the children of Cayuga Association extend to the western boundaries of our State. We were poor and of little note; now we have wealth and position and influence sufficient, if properly employed, to answer all demands upon us.

Our fathers organized our Association upon *Baptist*

principles—they recognized the independence of each local church, owning no sovereign save Him who is Lord of all. They disclaimed all control of the membership or discipline, of the doctrine or practice of the churches which composed their body, and sought by the adoption of the voluntary system alone, to sustain those interests of the Redeemer's kingdom, committed to their charge. And yet, though united by what appears so frail a band, our body has stood the mutations of time, which have overthrown and swept so many political and religious establishments from the stage of being, and at present presents as strong and bold a front as at any time in her history.

Yet while we rejoice over the success which has crowned our efforts, it were unwise to forget that the population of our county has multiplied with equal rapidity, and that our numbers are probably smaller in proportion to the population of our county than at the time of our organization. And should the inquiry be rigidly pushed, whether our growth as churches has been as rapid, and our increase in numbers as great as faithfulness in the fulfillment of our obligations might have secured, it might appear that Baptists have been negligent of duty, and have not even kept pace with other organizations, and with men of the world in energy and enterprise and success. Should the inquiry be carried still farther, it might appear that our pastors of the present day were falling behind in some respects those who planted our churches, and organized our body. Our fathers in the ministry were men of eminent piety, and though sometimes of less general infor-

mation, were quite as mighty in the scriptures as those of the present day. They entertained lofty and solemn views of a special and divine call to the work of the ministry, and of the obligation when once it was entered to continue therein through life. They heartily believed and fearlessly preached and defended the peculiar doctrine of our order. They preached salvation by *grace* and by *grace alone*. They denied that the regenerating form or spirit could be found in the baptismal waters, or in any works or rites of man's invention. They denied that the *seed* of the righteous could share the blessing of the parents new creation, but proclaimed aloud and ever, "ye must be born again," "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

As a consequence of this faith they denied the right of infant baptism. In the language of one writer, "They would have God christianize before they christened," and maintained that none, adult nor infant, should receive baptism without good evidence of precedent regeneration by God's good spirit working in their hearts.

Embracing such a faith, and animated by such a piety, our fathers went forth to preach the word of life, making journies, enduring privations and performing labors which none but christians *can* endure. While that generation of our ministry had its differences distinguishing them from us of the present day, their membership were seperated from ours by differences equally as wide. They enjoyed none of the aids furnished by Missionary, Bible, Education and Publica-

tion Societies. They were unaided by Sabbath schools, Bible Classes and Maternal Associations, and yet with no other agencies than the ordinary means of grace, they prosecuted the work of planting churches and winning souls with a success fully equal to that which attends our efforts at the present day. To what cause or causes shall we attribute this? As our means of usefulness have multiplied, we have been unfaithful in their use, and while each of the 777 original members of our body felt an individual responsibility, and each was ready to share in the labors of the whole, we have to a great extent left to societies formed and other agencies employed the performance of *our own* duties and works. There must be a return to the old paths, not by *forsaking* the use of those means which christian philanthropy has provided, but, by *using* them, and by using in connection with them, our individual efforts to win souls to Christ. Yet notwithstanding these facts, which should humble us and lead us to repentance, our churches have grown both in numbers and resources. We now number 18 churches and 2,358 members. All our churches are in possession of commodious and respectable houses of worship, most of them are supplied with pastors, and maintain sabbath schools and bible classes, and all, we believe, are in peace and prosperity.

The following table will show the time when each Church became a member of the Association, the number of years they were connected with the body—the time of their dismission or become extinct, or were dropped, together with their present names and the Associations of which they are now members, as far as we have been able to learn these facts.

| Name of Churches when received to the Association. | Names of Pastors at the time of becoming members. | When received. | No. of yrs connt'd. | When dismissed. | When dropped. | When become extinct. | Names of Associations of which they are now members. | Present name.  |
|----------------------------------------------------|---------------------------------------------------|----------------|---------------------|-----------------|---------------|----------------------|------------------------------------------------------|----------------|
| 1st Scipio.                                        |                                                   | 1801           | 50                  |                 |               |                      | Cayuga.                                              | Venice.        |
| 1st Aurelius.                                      | David Irish.                                      | 1801           | 50                  |                 |               |                      | Cayuga.                                              | Fleming        |
| Charleston.                                        |                                                   | 1801           | 13                  | 1813            |               |                      |                                                      |                |
| Bloomfield.                                        |                                                   | 1801           | 8                   |                 |               | 1808                 |                                                      |                |
| Milton.                                            | M. Starr.                                         | 1801           | 9                   |                 |               | 1809                 |                                                      |                |
| 2d Scipio.                                         |                                                   | 1801           | 7                   |                 |               | 1807                 |                                                      |                |
| 3d Scipio.                                         |                                                   | 1801           | 7                   |                 |               | 1807                 |                                                      |                |
| 2d Aurelius.                                       |                                                   | 1801           | 8                   |                 |               | 1808                 |                                                      |                |
| 3d Aurelius.                                       | M. French.                                        | 1801           | 50                  |                 |               |                      | Cayuga.                                              | Sennett.       |
| Palmyra.                                           |                                                   | 1801           | 13                  | 1813            |               |                      | Wayno.                                               | Palmyra        |
| Farmington.                                        | E. Fioc.                                          | 1801           | 13                  | 1813            |               |                      |                                                      |                |
| 1 Sempronius.                                      | J. Lesure.                                        | 1801           | 50                  |                 |               |                      | Cayuga.                                              | Sempr's.       |
| Phelps.                                            |                                                   | 1801           | 13                  | 1813            |               |                      | Ontario.                                             | Phelps.        |
| Hartford.                                          | W. Farman.                                        | 1801           | 5                   |                 | 1805          |                      |                                                      |                |
| Angusta.                                           | J. Goff.                                          | 1802           | 12                  | 1813            |               |                      |                                                      |                |
| Easton.                                            | E. Finch.                                         | 1802           | 8                   |                 |               | 1809                 |                                                      |                |
| Canandaigua.                                       |                                                   | 1802           | 12                  | 1813            |               |                      | Ontario.                                             | Palmyra        |
| Ovid & Hector                                      | M. Thomas.                                        | 1803           | 17                  | 1821            | 1808          |                      | Seneca.                                              | Covert.        |
| 2d Milton.                                         | T. Tuttle.                                        | 1804           | 4                   |                 |               |                      |                                                      |                |
| 1 Williamson                                       | Seba Norton.                                      | 1804           | 8                   | 1813            |               |                      | Wayne.                                               | Williamson.    |
| 1 Ovid.                                            |                                                   | 1804           | 18                  |                 | 1822          |                      |                                                      |                |
| Northfield.                                        | Joseph Case.                                      | 1804           | 9                   | 1813            |               |                      |                                                      |                |
| Onondaga.                                          | E. Herringt'n                                     | 1804           | 21                  | 1825            |               |                      | Onon'a.                                              | Onon'ga        |
| Romulus.                                           | I. Wisner.                                        | 1804           | 8                   | 1812            |               |                      | Seneca.                                              | Romul's        |
| 1 Fred'kstown                                      |                                                   | 1804           | 9                   | 1813            |               |                      |                                                      |                |
| 2d Fredk'st'n.                                     |                                                   | 1805           | 8                   | 1813            |               |                      |                                                      |                |
| Jefferson.                                         | J. Jefferies.                                     | 1805           | 45                  |                 |               |                      | Cayuga.                                              | Throops ville. |
| N. E. Scipio.                                      |                                                   | 1805           | 2                   |                 |               | 1807                 |                                                      |                |
| Dryden.                                            |                                                   | 1805           | 17                  | 1822            |               |                      | Cortl'nd                                             | Etna.          |
| Vernon.                                            |                                                   | 1805           | 4                   |                 | 1809          |                      |                                                      |                |
| Bristol.                                           | S. Goedaie.                                       | 1806           | 7                   | 1813            |               |                      | Ontario.                                             | Bristol.       |
| Locke.                                             | B. Whipple.                                       | 1806           | 21                  | 1827            |               |                      | Cortl'nd                                             | Groton.        |
| 2d Lincoln.                                        |                                                   | 1806           | 7                   | 1813            |               |                      |                                                      |                |
| Junius.                                            |                                                   | 1807           | 8                   | 1815            |               |                      | Ontario.                                             | Junius & Tyre. |
| United Scipio.                                     |                                                   | 1807           | 33                  |                 |               | 1840                 |                                                      |                |
| 2d Hartford.                                       | W. Farman.                                        | 1807           | 6                   | 1813            |               |                      |                                                      |                |
| Sodus.                                             | D. Irons.                                         | 1808           | 5                   | 1813            |               |                      | Wayne.                                               | Lyons.         |
| 2d Williamson                                      |                                                   | 1808           | 5                   | 1813            |               |                      |                                                      |                |
| 3d Gorham.                                         |                                                   | 1809           | 4                   | 1813            |               |                      |                                                      |                |
| Alfred.                                            |                                                   | 1809           | 4                   | 1813            |               |                      |                                                      |                |
| Marcellus.                                         | E. Harman.                                        | 1809           | 18                  | 1827            |               |                      | Onond'a                                              | Marcel's       |
| Boyle.                                             | D. Brown.                                         | 1810           |                     | 1813            |               |                      |                                                      |                |
| Benton.                                            |                                                   | 1810           | 3                   | 1813            |               |                      | Ontario                                              | Benton.        |
| Owasco.                                            | E. Comstock.                                      | 1810           | 40                  |                 |               |                      | Cayuga.                                              | Owasco.        |

# HISTORY OF

| Name of Churches<br>when received to<br>the Association. | Names of Pastors<br>at the time of be-<br>coming members. | When received. | No yr's connected. | When dismissed. | When dropped. | When become ex-<br>tinct. | Names of Associa-<br>tions of which they<br>are now members. | Present name. |
|----------------------------------------------------------|-----------------------------------------------------------|----------------|--------------------|-----------------|---------------|---------------------------|--------------------------------------------------------------|---------------|
| Caledonia.                                               |                                                           | 1811           | 2                  | 1813            |               |                           |                                                              |               |
| Cato.                                                    |                                                           | 1811           | 32                 |                 |               |                           | Cayuga.                                                      | Cato.         |
| 2d Benton.                                               |                                                           | 1811           | 2                  | 1813            |               |                           |                                                              |               |
| 2d Onond'ga.                                             |                                                           | 1812           | 13                 | 1825            |               |                           |                                                              |               |
| Mendon.                                                  |                                                           | 1812           | 1                  | 1813            |               |                           |                                                              |               |
| Camillus.                                                | Israel Craw.                                              | 1813           | 20                 | 1833            |               |                           | Onond'a                                                      | Elbridge      |
| Preble.                                                  |                                                           | 1813           | 3                  |                 | 1816          |                           |                                                              |               |
| 2d Aurelius.                                             | A. Wakeley.                                               | 1814           | 36                 |                 |               |                           | Cayuga.                                                      | Sp'gport      |
| 2d Camillus.                                             |                                                           | 1815           | 10                 | 1825            |               |                           | Onond'a                                                      | Belisle.      |
| Wolcott.                                                 | David Smith                                               | 1815           | 30                 |                 |               | 1845                      |                                                              |               |
| Spafford.                                                | E Harman.                                                 | 1816           | 11                 | 1827            |               |                           |                                                              |               |
| Galen.                                                   |                                                           | 1817           | 8                  | 1825            |               |                           |                                                              |               |
| 1st Lysander.                                            |                                                           | 1817           | 8                  | 1825            |               |                           |                                                              |               |
| Scriba.                                                  |                                                           | 1817           | 8                  | 1825            |               |                           |                                                              |               |
| Sterling.                                                |                                                           | 1817           | 8                  | 1825            |               |                           |                                                              | Han'lbal      |
| Oswega Falls.                                            | Ferris.                                                   | 1817           | 9                  | 1825            |               |                           |                                                              |               |
| 2d Cato.                                                 | R. Osburn.                                                | 1818           | 32                 |                 |               |                           | Cayuga.                                                      | Victory.      |
| Auburn.                                                  |                                                           | 1819           | 31                 |                 |               |                           | Cayuga.                                                      | Auburn.       |
| Aurel. & Mentz                                           |                                                           | 1819           | 31                 |                 |               |                           | Cayuga.                                                      | Montes'a      |
| Genoa.                                                   |                                                           | 1819           | 2                  |                 |               | 1821                      |                                                              |               |
| Locke.                                                   |                                                           | 1819           | 8                  | 1827            |               |                           | Cortl'nd                                                     | Milan         |
| 2d Lvsander.                                             |                                                           | 1819           | 6                  | 1825            |               |                           |                                                              |               |
| Skaneateles.                                             | Wm. Witter.                                               | 1819           | 10                 |                 |               | 1829                      |                                                              |               |
| Ulysses.                                                 | John Lewis.                                               | 1819           | 2                  | 1821            |               |                           |                                                              |               |
| 1st Lansing.                                             |                                                           | 1820           |                    |                 |               |                           | Cortl'nd                                                     | Lake          |
| 2d Manlius.                                              |                                                           | 1820           | 5                  | 1825            |               | 1826                      |                                                              | Ridge.        |
| 2d Wolcott.                                              |                                                           | 1820           |                    |                 |               |                           |                                                              |               |
| 3d Scipio.                                               |                                                           | 1822           | 28                 |                 |               |                           | Cayuga.                                                      | Scipio.       |
| 2d Sempron's.                                            |                                                           | 1822           | 4                  | 1827            |               |                           | Cortl'nd                                                     | Sempr's.      |
| 1st Cicero.                                              |                                                           | 1823           | 2                  | 1825            |               |                           |                                                              |               |
| 1st Ovid.                                                |                                                           | 1824           | 1                  |                 | 1825          |                           |                                                              |               |
| Moscow.                                                  |                                                           | 1824           | 3                  | 1827            |               |                           | Cortl'nd                                                     | McLean.       |
| 2d Mentz.                                                | J. Jefferies.                                             | 1830           | 20                 |                 |               |                           | Cayuga.                                                      | P Byron       |
| Port Bay.                                                |                                                           | 1832           | 2                  | 1835            |               |                           |                                                              |               |
| Wolcott.                                                 | A M Gardner                                               | 1833           | 1                  | 1834            |               |                           | Wayne.                                                       | Wolcott.      |
| Ira.                                                     | J. Dudley.                                                | 1833           | 14                 |                 |               |                           | Cayuga.                                                      | Ira.          |
| Jordan.                                                  | ED Hubbell.                                               | 1833           | 14                 |                 |               |                           | Cayuga.                                                      | Jordan.       |
| Weedsport.                                               | S. Adsit, Jr.                                             | 1838           | 12                 |                 |               |                           | Cayuga.                                                      | W'sport.      |
| Sterling.                                                | T. H. Green.                                              | 1842           | 8                  |                 |               |                           | Cayuga.                                                      | Sterling.     |
| Skaneateles.                                             | A. Smith.                                                 | 1844           | 6                  |                 |               |                           | Cayuga.                                                      | Sk'ateles     |

The following table will show the time of the Constitution of each Church, (as far as we have been able to obtain information on this point) also their number at the time of uniting with the Association, and the whole number received, dismissed, dropped, excluded and died, while members of the body, together with their present number, as far as we are able to learn it.

In making out this table we are dependent upon the reports of the Churches as published in the Minutes, which, by comparison with the Letters of the Churches, we find are not in all instances correct. But as we have not been able to obtain all the letters of the Churches, and as several Churches have failed to report to the Association at different times in our history, our corrections must necessarily be partial.

| Original name of the Churches. | Present name of the Churches. | Constituted. | No. when received to the Association. | Added. | Dismissed. | Dropped. | Excluded. | Died. | Present number. |
|--------------------------------|-------------------------------|--------------|---------------------------------------|--------|------------|----------|-----------|-------|-----------------|
| 1st Scipio.                    | Venice.                       | 1794         | 93                                    | 767    | 423        |          | 163       | 94    | 87              |
| 1st Aurelius.                  | Fleming.                      | 1796         | 133                                   | 856    | 403        | 77       | 173       | 112   | 81              |
| Charleston.                    |                               | 1801         | 16                                    | 53     | 8          |          | 43        | 3     |                 |
| Bloomfield.                    |                               | 1801         | 30                                    | 103    | 47         |          | 36        | 1     |                 |
| Milton.                        |                               | 1801         | 71                                    | 67     | 44         |          | 15        | 1     |                 |
| 2d Aurelius.                   |                               | 1801         | 31                                    | 5      | 0          |          |           |       |                 |
| 2d Scipio.                     |                               | 1801         | 90                                    | 25     | 6          |          | 25        | 3     |                 |
| 3d Scipio.                     |                               | 1801         | 81                                    | 28     | 7          |          | 8         | 4     |                 |
| 3d Aurelius.                   | Sennett.                      | 1799         | 86                                    | 789    | 422        | 68       | 168       | 82    | 149             |
| Palmyra.                       | Palmyra.                      | 1799         | 42                                    | 190    | 38         |          | 18        | 13    | 135             |
| Farmington.                    |                               | 1797         | 42                                    | 104    | 33         |          | 13        | 3     |                 |
| 1st Sempronius.                | Sempronius.                   | 1798         | 48                                    | 434    | 229        | 12       | 87        | 52    | 37              |
| Phelps.                        | Phelps.                       | 1797         | 43                                    | 84     | 14         |          | 13        | 3     | 70              |
| Hartford.                      |                               | 1801         | 17                                    | 50     | 1          |          | 2         | 1     |                 |
| Augusta.                       |                               | 1801         | 84                                    | 125    | 51         |          | 15        | 8     |                 |
| Easton.                        |                               | 1802         | 44                                    | 19     | 12         |          | 10        | 4     |                 |
| Canandaigua.                   | 1st Can'daigua.               | 1800         | 25                                    | 20     | 9          |          | 11        | 4     | 40              |
| Ovid and Hector.               | Covert.                       | 1803         | 81                                    | 562    | 79         |          | 36        | 26    | 225             |
| 2d Milton.                     |                               | 1804         | 40                                    | 4      | 1          |          | 5         | 1     |                 |
| 1st Williamson.                |                               | 1804         | 22                                    | 97     | 6          |          | 11        | 7     |                 |
| 1st Northfield.                |                               | 1804         | 22                                    | 67     | 26         |          | 5         | 5     |                 |
| Onondaga.                      |                               |              | 21                                    | 163    | 43         |          | 14        | 14    |                 |
| Romulus.                       | Romulus.                      |              | 52                                    | 89     | 18         |          | 7         | 3     |                 |
| 1st Frederickst'n              |                               |              | 35                                    | 30     | 16         |          | 9         | 3     |                 |
| 2d Frederickst'n               |                               | 1805         | 23                                    | 32     | 7          |          | 10        | 1     |                 |
| Jefferson.                     | Throopsville.                 | 1803         | 45                                    | 936    | 394        |          | 292       | 94    | 190             |
| N. E. Scipio.                  |                               | 1805         | 22                                    | 6      | 3          |          | 1         |       |                 |
| Dryden.                        | Etna.                         |              | 28                                    | 77     | 34         |          | 26        | 7     |                 |
| Vernon.                        |                               |              | 45                                    | 26     | 7          |          | 1         |       |                 |
| Bristol.                       | Bristol.                      | 1805         | 150                                   | 75     | 56         |          | 28        | 14    | 21              |
| Locke.                         | Groton.                       |              | 77                                    | 311    | 132        |          | 59        | 18    | 116             |
| Lincoln.                       |                               | 1804         | 23                                    | 35     | 8          |          | 2         | 1     |                 |
| Junius.                        | Jun's & Tyre.                 | 1807         | 21                                    | 56     | 14         |          | 13        | 14    | 94              |
| United Scipio.                 | Extinct in '40                | 1807         | 145                                   | 138    | 176        |          | 40        | 34    |                 |
| 2d Hartford.                   | Avon.                         | 1807         | 23                                    | 34     | 4          |          | 8         | 5     |                 |
| Boqus.                         | Lyons.                        | 1808         | 21                                    | 28     | 13         |          | 7         | 3     | 115             |

| Original name of the Churches. | Present name of the Churches. | Constituted. | No. when received to the Association. | Added. | Dismissed. | Dropped. | Excluded. | Dis. | Present number. |
|--------------------------------|-------------------------------|--------------|---------------------------------------|--------|------------|----------|-----------|------|-----------------|
| 2d Williamson.                 | Williamson.                   | 1838         | 33                                    | 41     | 13         |          | 14        |      | 96              |
| 3d Gorham.                     |                               | 1809         | 67                                    | 37     | 11         |          | 18        | 4    |                 |
| Alfred.                        |                               | 1809         | 13                                    | 11     | 2          |          |           | 2    |                 |
| Marcellus.                     |                               | 1802         | 105                                   | 245    | 122        | 8        | 68        | 23   | 164             |
| Boyle.                         |                               | 1809         | 47                                    | 13     | 7          |          | 2         |      |                 |
| Benton.                        | Benton.                       | 1809         | 39                                    | 14     | 14         |          | 7         | 1    | 35              |
| Owasco.                        | Owasco.                       | 1810         | 23                                    | 182    | 75         |          | 54        | 15   |                 |
| Caledonia.                     |                               | 1811         | 10                                    | 16     | 1          |          |           |      | 214             |
| Cato.                          | Cato.                         | 1810         | 22                                    | 1006   | 459        | 76       | 180       | 86   |                 |
| 2d Benton.                     |                               | 1811         | 37                                    | 9      | 8          |          | 1         |      |                 |
| 2d Onondaga.                   |                               | 1812         | 30                                    | 82     | 30         |          | 12        | 8    |                 |
| Mendon.                        |                               | 1810         | 12                                    | 6      |            |          | 2         | 3    |                 |
| Camillus.                      | Elbridge.                     | 1813         | 72                                    | 515    | 80         |          | 68        | 45   | 225             |
| Preble.                        |                               | 1803         | 35                                    | 3      | 1          |          | 2         |      |                 |
| 2d Aurelius.                   | Springport.                   | 1813         | 42                                    | 321    | 191        | 25       | 37        | 36   | 74              |
| 2d Camillus.                   | Belisle.                      | 1815         | 20                                    | 54     | 17         |          | 24        | 5    |                 |
| Wolcott.                       | Conquest, extinct 1845.       | 1815         | 22                                    | 183    | 126        |          | 40        | 17   |                 |
| Spafford.                      |                               | 1816         | 68                                    | 55     | 49         | 7        | 29        | 6    |                 |
| Galen.                         |                               | 1817         | 13                                    | 126    | 15         |          | 9         | 9    |                 |
| 1st Lysander.                  |                               | 1817         | 69                                    | 22     | 12         |          | 5         | 1    |                 |
| Seriba.                        |                               | 1817         | 23                                    | 19     | 4          |          | 4         | 3    |                 |
| Storling.                      | Hannibal.                     | 1817         | 23                                    | 45     | 14         |          | 14        | 6    |                 |
| Oswego Falls.                  |                               | 1817         | 15                                    | 36     | 6          |          | 2         |      |                 |
| 2d Cato.                       | Victory.                      | 1818         | 15                                    | 258    | 124        |          | 36        | 26   | 87              |
| Auburn.                        | Auburn.                       | 1819         | 55                                    | 908    | 500        | 16       | 93        | 62   | 297             |
| Aurelius & Montz               | Montezuma.                    | 1819         | 30                                    | 247    | 69         | 31       | 11        | 19   | 87              |
| Genoa.                         |                               | 1819         | 54                                    | 10     | 2          |          | 1         | 1    |                 |
| Locke.                         | Milan.                        | 1819         | 20                                    | 67     | 35         | 5        | 8         | 5    | 113             |
| 2d Lysander.                   |                               | 1818         | 49                                    | 10     | 3          | 2        |           |      |                 |
| Skaneateles.                   |                               | 1819         | 74                                    | 98     | 53         |          | 15        | 7    | 91              |
| Ulysses.                       |                               | 1819         | 48                                    |        |            |          |           |      |                 |
| 1st Lansing.                   |                               | 1820         | 54                                    | 10     | 7          |          | 2         |      |                 |
| 2d Manlius                     |                               | 1820         | 27                                    |        |            |          |           |      |                 |
| 2d Wolcott.                    |                               | 1820         | 18                                    | 51     | 9          |          | 5         |      |                 |
| 3d Scipio.                     | Scipio.                       | 1822         | 50                                    | 489    | 252        |          | 5         | 34   | 165             |
| 2d Sempronius.                 |                               | 1822         | 18                                    | 16     |            | 1        | 1         | 2    | 76              |
| 1st Cicero.                    |                               | 1823         | 31                                    | 11     |            |          |           |      |                 |
| 1st Ovid.                      |                               |              |                                       |        |            |          |           |      |                 |
| Moscow.                        | McLean.                       | 1824         | 33                                    | 69     | 23         |          | 5         | 3    | 127             |
| 2d Mentz.                      | Port Byron.                   | 1830         | 50                                    | 433    | 162        |          | 51        | 39   | 178             |
| Port Bay.                      |                               | 1832         | 5                                     | 44     | 7          |          | 1         |      |                 |
| Wolcott.                       |                               | 1833         | 28                                    | 6      | 3          |          |           |      |                 |
| Ira.                           |                               | 1836         | 71                                    | 138    | 63         | 1        | 19        | 7    | 43              |
| Jordan.                        | Jordan.                       | 1835         | 75                                    | 509    | 245        |          | 33        | 22   | 282             |
| Weedsport.                     | Weedsport.                    | 1837         | 70                                    | 362    | 78         | 7        | 48        | 16   | 210             |
| Sterling.                      | Sterling.                     | 1841         | 79                                    | 124    | 27         |          | 22        | 15   | 102             |

The following table will show the names of all ministers who have labored as pastors in the Association, also the names of the churches of which they were Pastors, the time of their becoming pastors of the churches, the number of years they labored with the churches, and the time of their removal from the churches, or were excluded or died.

| Names of Churches.                                                                                       | Names of Pastors.    | Became Pastors. | Served as Pastors | Removed. | Excluded. | Died. |
|----------------------------------------------------------------------------------------------------------|----------------------|-----------------|-------------------|----------|-----------|-------|
| 1st Scipio, now Venice.                                                                                  | David Irish.         | 1794            | 6                 | 1800     |           |       |
|                                                                                                          | John Lesure.         | 1805            | 1                 | 1806     |           |       |
|                                                                                                          | Asa Turner.          | 1812            | 2                 | 1814     |           |       |
|                                                                                                          | Philander Kelsey.    | 1815            | 12                | 1827     |           |       |
|                                                                                                          | Abder Wakeley.       | 1830            | 1                 | 1831     |           |       |
|                                                                                                          | Bishop Ames.         | 1832            | 6                 | 1838     |           |       |
|                                                                                                          | H. B. Fuller.        | 1840            | 2                 | 1842     |           |       |
|                                                                                                          | F. Glanville.        | 1843            | 1                 | 1845     |           |       |
|                                                                                                          | E. W. Bliss.         | 1845            | 1                 | 1846     |           |       |
|                                                                                                          | Abram Knapp.         | 1847            | 2                 | 1849     |           |       |
| 1st Aurelius, now Fleming.                                                                               | O. Sperry.           | 1849            |                   |          |           |       |
|                                                                                                          | David Irish.         | 1800            | 15                |          |           | 1815  |
|                                                                                                          | Benjamin Calkins,    | 1815            | 1                 | 1816     |           |       |
|                                                                                                          | Jonathan Hascall,    | 1817            | 1                 | 1818     |           |       |
|                                                                                                          | William Witter,      | 1819            | 1                 | 1819     |           |       |
|                                                                                                          | Henry R. Clark,      | 1819            | 7                 | 1826     |           |       |
|                                                                                                          | S. M. Plumb,         | 1827            | 6                 | 1833     |           |       |
|                                                                                                          | A. Clark,            | 1833            | 1                 | 1834     |           |       |
|                                                                                                          | J. C. Holt,          | 1836            | 1                 | 1837     |           |       |
|                                                                                                          | L. Farnsworth,       | 1838            | 4                 | 1842     |           |       |
| Charlestown.                                                                                             | S. S. Wheeler,       | 1843            | 1                 | 1844     |           |       |
|                                                                                                          | H. Cady,             | 1846            | 2                 | 1848     |           |       |
|                                                                                                          | George Plumer,       | 1849            | 1                 | 1849     |           |       |
|                                                                                                          | Elnathan Wilcox,     | 1804            | 2                 | 1806     |           |       |
|                                                                                                          | Thomas Gorton.       | 1806            | 1                 | 1807     |           |       |
|                                                                                                          | Micajah Starr.       | 1799            | 4                 | 1803     |           |       |
|                                                                                                          | Ebenezer Harrington. | 1803            | 1                 | 1804     |           |       |
|                                                                                                          | Israel Crow.         | 1805            | 2                 | 1807     |           |       |
|                                                                                                          | Elkanah Comstock     | 1808            | 3                 | 1811     |           |       |
|                                                                                                          | Daniel Rathbun.      | 1811            | 4                 | 1815     |           |       |
| 2nd, 3rd and North East Scipio, which united in 1807, and was afterwards known as <i>United Scipio</i> . | Abner Wakeley.       | 1816            | 5                 | 1821     |           |       |
|                                                                                                          | Edward W. Martin.    | 1825            | 1                 | 1826     |           |       |
|                                                                                                          | Abner Wakeley.       | 1830            | 7                 | 1837     |           |       |
|                                                                                                          | Manassah French.     | 1800            | 8                 |          | 1808      |       |
|                                                                                                          | Israel Crow.         | 1808            | 5                 | 1813     |           |       |
|                                                                                                          | Joel Butler.         | 1813            | 1                 | 1814     |           |       |
|                                                                                                          | Silas Barnes.        | 1815            | 1                 | 1816     |           |       |
|                                                                                                          | J. S. Twiss.         | 1816            | 14                | 1830     |           | 1833  |
|                                                                                                          | J. Bucklin.          | 1832            | 1                 |          |           |       |
|                                                                                                          | T. Brown.            | 1833            | 3                 | 1836     |           |       |
| 3rd Aurelius, afterwards known as <i>Brutus</i> , and now as <i>Sennett</i> .                            | John H. Dudley.      | 1836            | 4                 | 1840     |           |       |
|                                                                                                          | D. McFarland.        | 1840            | 3                 | 1843     |           |       |
|                                                                                                          | J. Bennet.           | 1843            | 2                 | 1845     |           |       |
|                                                                                                          | E. Marshall.         | 1845            | 2                 | 1847     |           |       |
|                                                                                                          | S. Adsit, J.         | 1847            |                   |          |           |       |
|                                                                                                          | William Jones.       | 1802            | 2                 | 1804     |           |       |
|                                                                                                          | Jeremiah Irons.      | 1804            | 9                 | 1813     |           |       |
|                                                                                                          |                      |                 |                   |          |           |       |
|                                                                                                          |                      |                 |                   |          |           |       |
|                                                                                                          |                      |                 |                   |          |           |       |
| Palmyra.                                                                                                 |                      |                 |                   |          |           |       |
|                                                                                                          |                      |                 |                   |          |           |       |

| Names of Churches.    | Names of Pastors.    | Become Pastors. | Served as Pastors. | Removed. | Excluded. | Died. |
|-----------------------|----------------------|-----------------|--------------------|----------|-----------|-------|
| Farmington.           | Elnathan Finch,      | 1800            | 3                  | 1803     |           |       |
|                       | Anson Shay.          | 1803            | 10                 | 1813     |           |       |
| 1st Sempronius.       | John Lasure.         | 1799            | 6                  |          | 1805      |       |
| "                     | Robert Niles.        | 1806            | 9                  |          |           | 1816  |
|                       | Moses Wares.         | 1817            | 1                  |          | 1819      |       |
|                       | N. L. Moore,         | 1819            | 5                  | 1824     |           |       |
|                       | H. Gaston.           | 1824            | 4                  | 1828     |           |       |
|                       | A. Denison.          | 1828            | 3                  | 1831     |           |       |
|                       | Daniel Dye.          | 1832            | 2                  | 1834     |           |       |
|                       | N. L. Moore.         | 1835            | 4                  | 1839     |           |       |
|                       | S. Wright.           | 1839            | 1                  | 1840     |           |       |
|                       | D. D. Chittendon.    | 1844            | 1                  | 1845     |           |       |
|                       | B. Ames.             | 1848            |                    |          |           |       |
| Phelps.               | Jehial Wisner        | 1810            | 3                  | 1813     |           |       |
| Hartford.             | William Farman       | 1801            | 5                  | 1806     |           |       |
| Augusta.              | Robert Fisk.         | 1803            | 1                  |          | 1806      |       |
|                       | John Goff.           | 1806            | 1                  | 1807     |           |       |
|                       | John Goff returned.  | 1810            | 3                  | 1813     |           |       |
| Easton.               | Elnathan Finch.      | 1803            | 3                  | 1806     |           |       |
| Canandaigua.          | Silas Barnes.        | 1804            | 2                  | 1806     |           |       |
|                       | Thomas Tuttle.       | 1811            | 3                  | 1813     |           |       |
| Ovid and Hector, now  | Minor Thomas.        | 1803            | 15                 | 1815     |           |       |
| Covert, Seneca Co.    | James Derthick.      | 1818            | 3                  | 1821     |           |       |
| 2nd Milton.           | Thomas Tuttle.       | 1804            | 2                  | 1806     |           |       |
| 1st Williamson.       | Seba Morton.         | 1804            | 4                  | 1808     |           |       |
| 1st Ovid.             | Jehial Wisner.       | 1805            | 3                  | 1808     |           |       |
| Northfield.           | Joseph Case.         | 1804            | 2                  | 1806     |           |       |
| 1st Onondaga.         | Ebenezer Harrington. | 1804            | 2                  | 1806     |           |       |
|                       | Joseph Moore.        | 1814            | 10                 | 1824     |           |       |
| Romulus.              | Jehial Wisner.       | 1804            | 1                  | 1805     |           |       |
|                       | John Caton.          | 1808            | 3                  | 1811     |           |       |
| Jefferson, afterwards | John Jefferies.      | 1803            | 27                 | 1830     |           |       |
| known as 1st Mentz,   | Noah Barrell.        | 1830            | 4                  | 1834     |           |       |
| now Thecoopsville.    | N. Card.             | 1835            | 1                  | 1836     |           |       |
|                       | H. B. Fuller.        | 1836            | 3                  | 1839     |           |       |
|                       | Noah Barrell.        | 1840            | 3                  | 1843     |           |       |
|                       | E. Miner.            | 1843            | 2                  | 1845     |           |       |
|                       | O. Montague.         | 1845            | 2                  | 1847     |           |       |
|                       | A. Russell Belden.   | 1847            |                    |          |           |       |
| Dryden.               | Abraham Griffith.    | 1809            | 1                  | 1810     |           |       |
| Bristol.              | Solomon Goodale.     | 1806            | 7                  | 1813     |           |       |
| Locke, (now Groton)   | Benjamin Whipple.    | 1806            | 7                  | 1813     |           |       |
|                       | Joseph Purrington.   | 1813            | 1                  |          | 1814      |       |
|                       | Benjamin Andrus.     | 1818            | 9                  | 1827     |           |       |
| 2nd Hartford.         | William Furman.      | 1807            | 6                  |          |           | 1813  |
| Junius.               | Samuel Messenger.    | 1809            | 6                  | 1815     |           |       |
| 2nd Williamson.       | Benjamin Parks.      | 1808            | 3                  | 1811     |           |       |
|                       | Eliazar Fairbanks.   | 1811            | 1                  | 1812     |           |       |
| Sodus or Lyons.       | Daniel Irons.        | 1808            | 5                  | 1813     |           |       |
| Lima.                 | Thomas Gaston.       | 1811            | 2                  | 1813     |           |       |
| 3d Gorham.            | Nehemiah Lamb.       | 1812            | 1                  | 1813     |           |       |

| Names of Churches.                   | Names of Pastors.   | Became Pastors. | Served as Pastors. | Removed. | Excluded. | Died. |
|--------------------------------------|---------------------|-----------------|--------------------|----------|-----------|-------|
| 1st Marcellus.                       | Elias Harmon        | 1809            | 6                  | 1815     |           |       |
|                                      | Salmon Morton       | 1815            | 3                  | 1818     |           |       |
|                                      | Jesse B. Worden     | 1819            | 8                  | 1827     |           |       |
| 1st Genoa.                           | Micajah Starr       | 1809            | 1                  | 1810     |           | 1820  |
| Boyle.                               | Daniel Brown        | 1809            | 4                  | 1813     |           |       |
| Owasco.                              | Elkanah Comstock    | 1811            | 15                 | 1826     |           |       |
|                                      | C. P. Wychoff       | 1831            | 10                 | 1841     |           |       |
|                                      | P. Lyon             | 1841            | 3                  | 1844     |           |       |
|                                      | C. P. Wyckoff       | 1844            | 6                  | 1850     |           |       |
| Cats.                                | Daniel Palmer       | 1811            | 5                  | 1816     |           | 1820  |
|                                      | O. Mack             | 1820            |                    |          |           |       |
|                                      | J. F. Tollman       | 1821            | 14                 | 1835     |           |       |
|                                      | S. Knapp            | 1835            | 3                  | 1838     |           |       |
|                                      | J. W. Spoor         | 1838            | 1                  | 1840     |           |       |
|                                      | S. Wilkins          | 1840            | 2                  | 1842     |           |       |
|                                      | J. Woodward         | 1844            | 1                  | 1845     |           |       |
|                                      | George W. Meads     | 1845            | 4                  | 1849     |           |       |
|                                      | A. Angier           | 1850            |                    |          |           |       |
| Caladonia.                           | Solemon Brown       | 1813            | 1                  | 1813     |           |       |
| 2d Onondaga.                         | Israel Hodge        | 1816            | 1                  | 1817     |           |       |
|                                      | Solomon Gardner     | 1821            | 4                  | 1825     | 1818      |       |
| Elbridge.                            | Israel Craw         | 1813            | 5                  |          |           |       |
|                                      | Sylvanus Haynes     | 1817            | 10                 |          |           | 1827  |
|                                      | C. M. Fuller.       | 1827            | 6                  | 1833     |           |       |
| Spafford.                            | Elias Harmon        | 1816            | 1                  | 1817     |           |       |
|                                      | Hesekiah Gorton     | 1817            | 6                  | 1823     |           |       |
|                                      | Edward Hodge        | 1825            | 1                  | 1825     |           |       |
| Springport.                          | Abner Wakeley       | 1818            | 8                  | 1816     |           |       |
|                                      | Warner Lake         | 1816            | 14                 | 1830     |           |       |
|                                      | Jacob Fisk          | 1830            | 2                  | 1832     |           |       |
|                                      | Henry R. Clark      | 1832            | 1                  | 1133     |           |       |
|                                      | Samuel Wood         | 1834            | 3                  | 1837     |           |       |
|                                      | C. E. Wilson        | 1838            | 1                  | 1839     |           |       |
|                                      | O. B. Call          | 1839            | 4                  | 1843     |           |       |
|                                      | E. Marshall         | 1843            | 2                  | 1845     |           |       |
|                                      | R. Persons, Jr      | 1846            | 1                  | 1847     |           |       |
|                                      | O. Montagua         | 1847            | 3                  | 1850     |           |       |
|                                      | T. H. Green         | 1850            |                    |          |           |       |
| 2nd Camillus.                        | Stephen V. Barnes   | 1815            | 6                  | 1821     |           |       |
|                                      | Barseal Dowsit      | 1821            | 4                  | 1825     |           |       |
| Wolcott, afterwards known as Butler. | David Smith         | 1815            | 7                  | 1822     |           |       |
|                                      | Luther Goodrich     | 1823            | 3                  | 1826     |           |       |
|                                      | Samuel Carpenter    | 1828            | 1                  | 1829     |           |       |
|                                      | J. D. Hosford       | 1832            | 2                  | 1834     |           |       |
|                                      | T. W. Colby         | 1834            | 1                  | 1834     |           |       |
| Galen (or Volney)                    | David Smith         | 1823            | 1                  | 1824     |           |       |
| Oswego Falls                         | Enoch Ferris        | 1817            | 1                  | 1818     |           |       |
| Genoa and Locke                      | Van Rensselaer Hall | 1823            | 3                  | 1826     |           |       |
| 2d Lyander                           | Peter Witt          | 1823            | 2                  | 1825     |           |       |
| Shanestales                          | William Witter      | 1819            | 2                  | 1820     |           |       |
|                                      | Salmon Morton       | 1821            | 1                  |          |           | 1822  |
|                                      | John Blain          | 1822            | 3                  | 1825     |           |       |
|                                      | A. Smith            | 1840            | 10                 | 1850     |           |       |

| Names of Churches.       | Names of Pastors      | Became Pastors. | Served as Pastors. | Removed. | Excluded. | Died. |
|--------------------------|-----------------------|-----------------|--------------------|----------|-----------|-------|
| Auburn.                  | C. P. Wyckoff         | 1820            | 10                 | 1830     |           |       |
|                          | John Blain            | 1830            | 3                  | 1833     |           |       |
|                          | J. M. Graves          | 1834            | 1                  | 1835     |           |       |
|                          | S. S. Parr            | 1836            | 2                  | 1838     |           |       |
|                          | James Johnson         | 1839            | 1                  | 1840     |           |       |
|                          | A. Pione              | 1841            | 2                  | 1843     |           |       |
|                          | J. S. Backus          | 1843            | 7                  | 1850     |           |       |
| Montezuma.               | W. P. Pattison        | 1850            |                    |          |           |       |
|                          | Henry R. Clark        |                 |                    |          |           |       |
|                          | Luther Goodrich       | 1830            | 2                  | 1832     |           |       |
|                          | John Jefferies        | 1832            | 4                  | 1836     |           |       |
|                          | S. M. Plumb           | 1837            | 1                  | 1838     |           |       |
|                          | Ezra Dean             | 1838            | 1                  | 1839     |           |       |
|                          | John Jefferies        | 1839            | 5                  | 1844     |           |       |
| Scipie.                  | William F. Purrington | 1844            | 4                  | 1848     |           |       |
|                          | O. W. Gibbs           | 1849            |                    |          |           |       |
|                          | Ichabod Clark         | 1823            | 7                  | 1830     |           |       |
|                          | Ansel Clark           | 1831            | 2                  | 1833     |           |       |
|                          | Samuel Gilbert        | 1833            | 1                  | 1834     |           |       |
|                          | J. H. Rickett         | 1834            | 1                  | 1835     |           |       |
|                          | B. Ames               | 1836            | 1                  | 1837     |           |       |
| Conquest.                | H. J. Eddy            | 1837            | 6                  | 1843     |           |       |
|                          | J. W. Osborn          | 1843            | 6                  | 1849     |           |       |
|                          | C. Sherman            | 1850            |                    |          |           |       |
|                          | Roswell Osborn        | 1826            | 4                  | 1831     |           |       |
|                          | David Pratt           | 1832            | 1                  | 1833     |           |       |
|                          | T. W. Colby           | 1836            | 1                  | 1837     |           |       |
|                          | D. Duesenbury         | 1838            | 1                  | 1839     |           |       |
| Victory.                 | T. H. Creen           | 1839            | 2                  | 1841     |           |       |
|                          | Hull Taylor           | 1841            | 2                  | 1843     |           |       |
|                          | W. A. Needham         | 1843            | 1                  | 1844     |           |       |
|                          | Hull Taylor           | 1844            | 1                  | 1845     |           |       |
|                          | Roswell Osborn        | 1822            | 3                  | 1825     |           |       |
|                          | John M. Bartlett      | 1828            | 4                  | 1832     |           |       |
|                          | John H. Dudley        | 1834            | 2                  | 1836     |           |       |
| 2nd Sempronius.          | D. McFarland          | 1837            | 3                  | 1840     |           |       |
|                          | A. R. Beach           | 1840            | 1                  | 1841     |           |       |
|                          | J. S. Fveringham      | 1841            | 1                  | 1842     |           |       |
|                          | J. G. Moore           | 1844            | 2                  | 1846     |           |       |
|                          | Abel Hascall          | 1846            | 2                  | 1848     |           |       |
|                          | E. Marshall           | 1848            | 2                  | 1850     |           |       |
|                          | N. L. Moore           | 1824            | 2                  | 1826     |           |       |
| 1st Cicero.              | Dudley Lamb           | 1824            | 1                  | 1825     |           |       |
| Moscow.                  | P. Platt              | 1825            | 2                  | 1827     |           |       |
| 2nd Mentz or Port Byron. | John Jefferies        | 1830            | 2                  | 1832     |           |       |
|                          | R. Osburn             | 1832            | 1                  | 1833     |           |       |
|                          | J. Bucklin            | 1828            | 1                  | 1834     |           |       |
|                          | T. H. Green           | 1835            | 1                  | 1836     |           |       |
|                          | L. J. Reynolds        | 1836            | 2                  |          |           |       |
|                          | S. Knapp              | 1838            | 2                  | 1840     |           |       |
|                          | H. F. Davis           | 1840            | 2                  | 1842     |           |       |
|                          | William R. Webb       | 1842            | 1                  | 1843     |           |       |

1838

| Names of Churches.       | Names of Pastors.    | Became Pastors. | Served as Pastors. | Removed. | Excluded. | Died. |
|--------------------------|----------------------|-----------------|--------------------|----------|-----------|-------|
| 2nd M ntz or Port Byron. | W. Frary             | 1843            | 1                  | 1844     |           |       |
|                          | J. Jefferies         | 1844            | 2                  |          |           | 1846  |
|                          | B. W. Capron         | 1846            | 3                  | 1849     |           |       |
|                          | J. B. Vrooman        | 1850            |                    |          |           |       |
| Ira.                     | Ira Dudley           | 1836            | 2                  | 1838     |           |       |
|                          | William H. Delano    | 1838            | 2                  | 1840     |           |       |
|                          | H. G. Deyolyer       | 1840            | 1                  | 1841     |           |       |
|                          | M. Waters            | 1841            | 1                  | 1842     |           |       |
|                          | J. S. Everingham     | 1843            | 4                  | 1847     |           |       |
|                          | Henry B. Kenyon      | 1847            | 2                  | 1849     |           |       |
| Wolcott.                 | A. M. Gardoer        | 1833            | 1                  | 1834     |           |       |
| Jordan.                  | E. D. Hubbell        | 1836            | 3                  | 1838     |           |       |
|                          | Henry Davis          | 1839            | 4                  | 1843     |           |       |
|                          | Herman J. Eddy       | 1843            | 6                  | 1849     |           |       |
|                          | Alex'r M. Beebe, Jr. | 1849            |                    |          |           |       |
| Weedsport.               | S. Adsit, Jr.        | 1838            | 2                  | 1840     |           |       |
|                          | James S. Lidd        | 1840            | 7                  | 1847     |           |       |
|                          | A. W. Valentine      | 1847            |                    |          |           |       |
| Sterling.                | Thomas H. Green      | 1841            | 9                  | 1850     |           |       |
|                          | A. R. Palmer         | 1850            |                    |          |           |       |

From the above table it appears that 151 ministers have labored as pastors in the Association; that there has been 223 changes of pastors, and 751 years of Pastoral labor performed, making the average term of labor three years and four months. The longest term of pastoral labor with one church was 27 years, and was performed by Elder J. Jefferies for the church in Throopsville.

## HISTORY OF THE CHURCHES

NOW COMPOSING THE CAYUGA BAPTIST ASSOCIATION.

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In preparing the following histories of the churches, we have been compelled to depend mainly upon their letters to the Association and the minutes of the body, for information touching their rise and progress. In compliance with a request of the Association published in their minutes for 1849, several churches furnished full and accurate histories of their respective bodies, but others either wholly neglected this duty, or gave but an imperfect *outline* of their origin and growth.

Under these circumstances it cannot be expected that our sketches will be as full and accurate as a more perfect knowledge would have enabled us to have made them. But so far as we have been able to furnish the histories of the churches, we believe our statements in relation to all are correct.

We have, with a single exception, confined ourselves to sketches of churches *now composing the Cayuga Association*. Within the present boundaries of our body, seven churches have had an existence, which are now extinct. The histories of these could be furnished as we now have the materials in our hands, but as they had but a brief existence, we considered the work unnecessary.

All the information that we have thought ourselves under obligations to furnish relative to the fifty-seven churches which have been dismissed from this to form other Associations, we have given in the statistical tables published with this volume.

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BAPTIST CHURCH IN VENICE—FORMERLY THE FIRST  
BAPTIST CHURCH IN SCIPIO.

This church was constituted June 9th, 1795, and was recognized by a Council convened for that purpose, on the 22d of August following, and consisted of eight males and six females. Among these names we find that of Elder David Irish. Elder Irish removed from Paulingstown, Dutchess Co., to Scipio, Cayuga Co., in the spring of 1794. That part of our State known as Cayuga County, was then included in, and formed a part of Herkimer county, and was almost an unbroken wilderness. At this time, the only white inhabitants within ten miles of Elder Irish's residence, were about twenty families; and such was their destitution of the comforts of life, that *tradition* informs us that during the winter following Elder Irish's settlement in Scipio, a *traveller* visited every house in the town, for the purpose of finding accommodations for himself and horses, without success. As a last resort, he applied to Elder Irish, who being like others destitute of a barn, received both the traveller and his horses into his *house*, and furnished them accommodations for the night.

But though destitute of many of the comforts of life, and surrounded by an almost unbroken wilderness, Elder Irish entered at once upon the labor of preaching

Christ. He preached the first sermon ever heard in Cayuga county, soon after his settlement in 1794, and was soon permitted to see his labors crowned with success in the constitution and recognition of a gospel church, as stated above. Soon after the recognition of this church, nineteen were added to their number by letter, which increased their number to thirty-three. This increase of their number enabled them to prosecute with greater vigor their labors for God, but no revival was enjoyed, nor baptism recorded until July 29, 1797, when the first convert in Cayuga county was "buried with Christ by Baptism and planted in the likeness of his death." From this time the Church appears to have received yearly additions to her membership until the close of Elder Irish's labors with them in 1800. The first record of an exclusion of members is found under date of December 1799, at which time a brother, (whose name is not furnished,) was excluded for neglect of *family prayer*. In 1799 this Church met sister Churches in Palmyra, September 25, and aided in forming and became a member of "The Scipio General Conference." In the minutes of this meeting they report, added twenty-one, dismissed three, excluded two, died two, present number one hundred and three. The year following Elder Irish closed his labors with this Church to become the Pastor of the First Baptist Church in Aurelius, now Fleming. But though left destitute of a *Pastor* they were not left wholly destitute of the preached gospel, for God soon called one of their own number to the work of the gospel ministry. Brother Benjamin Whipple was licensed to preach the

gospel May 15, 1800, five days previous to the removal of Elder Irish. Mr. Whipple continued in the membership of the Church three or four years, and under his labors together with such supplies as they were able to obtain from other sources, two revivals were enjoyed which resulted in the addition of eighty to their number. In 1803 the Church became divided in their views of duty and propriety relative to certain questions which were brought before them, and which finally resulted in their separation into two bands, each claiming to be the first Church in Scipio. The effects of this division were most disastrous to the prosperity of the Church. Brotherly-love was in a great measure lost, and thus alienated in feeling and affection, they came very near verifying the Savior's proverb, "A house divided against itself cannot stand." A council met with the church in the fall of 1803, for the settlement of their difficulties, but their labors seem to have been attended with but little success. The division remained and rested like a blight upon all the interests of the church, destroying their peace and wasting their energies.

This period of darkness and difficulty continued eight years, when a brighter day dawned upon them. In May, 1811, Elder Asa Turner became the pastor of this church, and from this time the prospects of the church brightened. He preached the word in faithfulness and power, and God blessed his effort. Soon indications of a revival were manifest. Brethren long backslidden in heart, began to return to their Father's house; the church, as a body, repented of their wan-

derings, and sinners once more brought under the influence of the preached gospel, yielded to its heavenly dictates, and became the followers of Christ. In their letter to the association for 1811, they say: "The long season of darkness and conflict with Satan, through which we have passed, and which has afflicted us a number of years, is over and gone. The light of the gospel has been shed abroad, and its conquests rapidly multiplied. The church is returning to its primitive oneness—sinners are bowing to the slain Lamb and shouting him mighty to save, and one hundred and forty-one have been gathered as the fruits of this revival, into the fold of Christ." Elder Turner continued his labors with the church nearly three years, during which period two revivals were enjoyed, and one hundred and ninety-three added to the membership of the church. He found the church weak and disheartened—he left it one of the largest and most influential bodies in the Association.

Their next pastor was Elder Philander Kelsey, who was ordained as pastor of this church January 10, 1816. Elder Kelsey entered upon his labors with this church in the summer of 1815, during which season the difficulties which had so long agitated the church and destroyed her peace, were happily settled by the dissolution of the "West Scipio Church," and the return of forty-two brethren and sisters who constituted that church to the membership of the First church.

During the second year of Elder Kelsey's labors (1816) the church was visited with another precious revival, which resulted in the addition of fifty-three to

their number. In their annual letter of this year they say: "Since our last communication, the Lord has visited us with his spirit, and our cold hearts have been revived by his reviving influences. Many of different ages, but mostly of blooming youth, have submitted to Prince Emanuel and professed him visibly before the world, by being buried with him by baptism."

From this period they enjoyed much peace, and received additions to their number yearly. The only trial during this period of which we find a record, is the following, as found in their letter to the Association in 1819: "We have had the heresy of Universalism among us, and it has taken one of our members and made manifest those who were approved. Our Savior says, "*not* every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven." The Universalist's hope is that Christ is not a being of truth—yea, he impiously gives him the lie, and asserts that *every* one who says, Lord, Lord, *shall* enter into the kingdom. But our confidence is that Christ is *true*—that his righteousness is our title to heaven, and that his word endureth forever."

Their next revival under Elder Kelsey's labors, was enjoyed in 1820, as the result of which ninety-two were added, and the membership of the church increased to three hundred and forty-seven, this being the largest number returned to the Association during the whole period of her history. This was the last revival enjoyed during Elder Kelsey's labors. Soon after the close of this season of refreshing, an excitement began to be awakened relative to the objects and tendencies

of Freemasonry, in which this church largely shared. They disfellowshipped the Order in their own church, and made an attempt to expel them from other meetings of the brethren, as will appear from the following communication addressed to the Association in 1822 : " Dear Brethren—It is said, let ' brotherly love continue,' " which implies an obligation to avoid those things which are calculated to interrupt that love which is for the truth's sake. We feel it to be our duty to inform you that it is a grief to us to meet at Councils or Associations, members of other churches who meet with Free Masons or advocate the Masonic institution as being, in its present regulations, consistent with the religion of Christ."

This extract indicates with sufficient clearness the position occupied by this church, and the part they shared in the agitations which soon after this period convulsed all the churches of our body.

Elder Kelsey closed his labors with this church in 1826, having served them eleven years, during which period two hundred and twenty-three were added to the church, showing an average yearly increase of twenty members and furnishing an argument of some weight in favor of permanency in the pastoral relation.

Elder Kelsey was succeeded by Elder Joel W. Clark, who appears to have given them much trouble, and was finally excluded from their fellowship in 1829.

In August, 1829, Elder E. Harrington was called to the Pastorate of the church, and in answer to their call, labored with them a few months, during which a precious revival was enjoyed, as the fruit of which for-

ty-nine were added to their number. Of the number converted during this revival, *four* have since become ministers of Christ, viz: E. Mosher, R. Winchell, B. Purrington and B. Ames, Jr.

Their next Pastor was Elder Bishop Ames, who entered upon his labors with the church as a licentiate, but was ordained to the work of the ministry Oct. 3d, 1832, and continued the Pastor of the church until 1839, when he was dismissed at his own request, to become Pastor of another church. During his Pastorate, the church received thirty-eight to their membership. Elder Ames was succeeded by Elder H. B. Fuller, who entered upon his labors with the church in 1840, and continued two years, and was succeeded by Elder F. Glanville in 1843, under whose ministrations seventeen were added to the church. Their next Pastor was Elder E. W. Bliss, who commenced his labors as a licentiate, but was ordained as Pastor of the church early in 1846, and continued his labors with them one year, and was succeeded by Elder A. Knapp in 1847, who labored with them two years and was succeeded by Elder Obed Sperry, who continued with them one year. They are now destitute of a Pastor.

This church has been in existence fifty-five years, and has enjoyed the labors of eleven Pastors and forty years of Pastoral labor. The longest term of Pastoral labor in this church is eleven years, and was performed by Elder P. Kelsey. The largest number added in one year is one hundred and forty-one, and were added in 1811. The whole number added to this church is seven hundred and sixty-seven; dismissed, four

hundred and twenty three ; excluded, one hundred and sixty-three ; died, ninety-four ; present number, eighty-seven.

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**BAPTIST CHURCH IN FLEMING (FORMERLY AURELIUS.)**

This church was gathered under the faithful labors of Elder David Irish, and constituted June 4th 1796, and was the second church constituted in Cayuga County.

Elder Irish commenced his labors in this town in 1795 and continued to visit the little church organized the following year at stated periods, preaching to them the word of life until the year 1800, when after resigning his charge in Scipio, he removed to Aurelius and became the pastor of this church. As on his former charge, so also on this, the labors of Elder Irish were greatly blessed to the salvation of precious souls. From the commencement of his labors, until the close of his life, his faithful and powerful proclamations of Divine truth were attended with power from on high, and made effectual in the salvation of souls. Revival seems to have followed revival in such rapid succession that the whole period appears to have been but one protracted season of religious interest, marked throughout by the most signal displays of Divine power in the conversion of souls. The years 1801, 1802 and 1805 were seasons of great prosperity, during which about 100 were gathered into the fold of Christ ; but the revivals which preceeded were but as a few drops before the shower compared with the glorious outpouring of the holy spirit in 1806. The following extract from their annual letter for 1806 will show the extent and

results of this work: "The glorious work which had commenced among us before we wrote you in September last continued to spread with increasing rapidity through our society during the greater part of the winter. Through the whole of this refreshing, blessed season, the greatest solemnity was manifested in all our assemblies. The hearts of the saints were filled with joy, while sinners of every description were struck with the solemn and irresistible weight of divine truth, and with silent astonishment acknowledged that God was with us of a truth. Stout hearted sinners, and in some instances opposing skeptics were smitten to the heart, and compelled to bow to the all-conquering, all-glorious name of Jesus.

Preaching, prayer, exhortations, singing of praises, the relation of christian experience and the administration of the ordinances were blessed as a means of enlivening the hearts of the saints and arresting the attention of sinners. All ages, sexes and descriptions of people have been subjects of the glorious work. Little children have been heard and are still heard lisping forth the praises of Emanuel, and crying, 'Hosannah to the Son of David.' A goodly number of blooming youth have embraced the blessed Redeemer, and with glowing hearts and tuneful notes are making our wilderness vocal with his praise. In many instances almost whole families have followed the dear Saviour into his liquid grave, and are now going on their way rejoicing. Parents and children are united in prayer and praise; our houses have become houses of prayer. In short, there is scarcely a barn, or hut, or grove, but

has become a Bethel. O brethren, our hearts rejoice, and we are constrained to say, what hath God wrought?"

GILBERT GOODRICH, *Church Clerk.*

As the fruits of this revival 97 were added to the church, and their whole number increased to 257. From this period the progress of the church was onward during the whole of Elder Irish's *pastorate*. The annual returns of this body show that for *nine years in succession* they enjoyed outpourings of God's spirit and revivals of his work. During these seasons the revival spirit seemed to extend to every portion of the community, melting the hearts and bringing the most stubborn wills into captivity to the obedience of Christ.

Moving in such an atmosphere and surrounded by such heavenly influences we might reasonably expect that the church would enjoy a rapid growth in grace, and develope in their maturity all the noble traits of genuine christian character. And these expectations were realized, for in the membership of the church were found many of those devoted servants of God to whose readiness either for labor or sacrifice many of our churches, under God, owe their origin.

Elder Irish continued his labors with this church fifteen years, and then in the midst of usefulness, and surrounded by hundreds who loved him as their spiritual father, he fell asleep in Jesus September 13, 1815. The blow fell heavily on the whole church. Nearly all that numerous band had been brought to Jesus through his instrumentality and buried in baptism by his hands. They had looked upon him as their father and guide in the ways of holiness and truth, and hence

when the blow fell upon them it fell with crushing force, overwhelming in deepest anguish the whole church. From their letter to the Association, which held its fifteenth annual meeting in their place of worship about one week after Elder Irish's death, we give the following extract: "*Dear Brethren*—We must address you with groans and tears. God has for some wise end best known to himself taken from us our well beloved Elder David Irish, our pastor, our under shepherd and leader. And we are as sheep left without a shepherd, and when we turn to the right hand and left, and look for some one to go before us, we are sad and disconsolate. Brethren, pray for us, that we may not faint and give out in this day of trial." Elder Irish commenced his labors in Aurelius before the organization of any church; he was permitted to gather a little band of whom he became pastor in 1809, and during the fifteen years of his pastorate he witnessed the addition of nearly five hundred to their number. He died, leaving them in possession of a good and commodious house of worship, and with three hundred and ninety-seven members in the fellowship of the church.

In the minutes of 1815 we find the name of Elder Benjamin Calkins as a delegate from this church, but from information gathered from other sources it appears that he was not settled with them as their pastor. Their second pastor was Elder Jonathan Hascall, who took the pastoral charge of this church June 6th, 1817. From the commencement of Elder Hascall's labors with them their prospects began to brighten, and soon

they enjoyed a precious revival of God's work, which resulted in the addition of thirty-five to their number. But for reasons not stated he closed his labors with the church at the end of the year, and was succeeded by Elder William Witter, who entered upon his labors with the church in 1818. For some time previous to Elder Witter's settlement the church had been divided in their views touching points of doctrine, which were considered fundamental by those who held them. This division in their views had excited suspicion among other churches of the body, which was allayed, and the difficulty settled in the church by the adoption of a creed which was forwarded with their letter to the Association, and which is still preserved with the records of the body. Elder Witter continued his labors with the church one year, during which time no special interest seems to have been manifested or revival enjoyed.

The fourth pastor of this church was Elder Henry R. Clark, who entered upon his labors with the church in 1821, and continued with it five years, during which time two precious revivals were enjoyed, and sixty-nine added to their number by baptism.

Elder Clark was succeeded by Elder Samuel M. Plumb, who took the pastoral charge of this church August 6th, 1827. The first years of Elder Plumb's ministry were not marked by any signal displays of divine power in the revival of religion and conversion of souls. These years were years of spiritual declension throughout the entire Association. During the whole period from 1827 to 1831, but one church in the

Association was blessed with a revival of God's work, and in 1829 but *one* was baptised within the Association. An excitement had been created by the discussion of topics connected with Free Masonry and Temperance, and this, together with a spirit of worldliness which seems to have crept into the churches, seems to have brought a blight upon their religious prosperity, and to have crippled all their efforts for the salvation of souls. In their letter to the Association of 1829, the church says, "The disease which most affects us is worldly mindedness, yet we hope it will not prove fatal, as there is a balm in Gilead and a physician there." This statement undoubtedly embodies a *true* confession, yet the phraseology employed, clearly indicates a want of repentance for the sin confessed. But although called to pass through this season of darkness and trial, the church were saved from any serious difficulties among themselves, and were enabled to maintain the worship of God and their visibility as a church. They were called to pass through some trials in the removal of some of their most prominent members by death; one of which trials is thus noticed in their letter of 1828:

"Since our last communication God has suddenly separated from us by death our beloved and useful brother, Dr. Asahel Cooley. The event has filled the family with tears and the church with mourning. Dear brethren pray for us that this solemn providence may be sanctified to our spiritual and eternal happiness."

But this season of trial was soon to end—a brighter day was to dawn upon them, and something like for-

mer prosperity be restored. Early in the spring of 1831 a precious revival of religion was commenced in the church and congregation, awakening the church, arousing backsliders, and constraining sinners to fly for refuge to the slain Lamb. In their annual epistle of this year they say, "Our first baptism was on the first sabbath in April, since which time we have repaired to our little Jordan as often as once in two weeks, to administer the ordinance to those who have gladly received the word. Our baptismal occasions have evidently been attended with the divine blessing not only to the comfort of the saints, but to the conviction of sinners. Besides those who have already made a profession of faith in Jesus by being buried with him in baptism, we trust there are many more who have been brought to a knowledge of the truth and will soon wish for a place with the saints. As the result of our revival, we have received 62 by baptism, and at present number 182." The spirit awakened in the church by this revival of God's work did not suffer them to be idle, but with one heart and soul they continued to prosecute the work to which the Lord had called them.

In June of the following year, 1832, the church commenced a protracted meeting, of which they speak thus: "The meeting commenced on the sabbath and continued nine days. The church assembled the Friday preceding and spent the day in preparing for the meeting by humbling themselves before the Lord. The deep and ardent feeling which has pervaded the assembly, the devout and fervent prayers of God's people, the warm exhortations, and the able and instructive

preaching we have enjoyed, the deep feeling manifested by anxious souls who flocked by scores to the anxious seats enquiring the way to Zion, were all calculated to draw the christian's heart directly to the throne of God." As the result of this meeting, 27 were received to the membership of the church, and during the year 35 were added to their number. But the blessings flowing from this revival did not end with the addition of this number to their church, but all the interests of this church and of Zion generally were affected. In the letter from which we take the above extract, they continue,—“ We have a temperance society of between 60 and 70 members. Many of our church members belong to it and are active in the promotion of its objects. Two of our brethren who have formerly vended ardent spirits in their stores have discontinued the sale, so that now it is not sold in town except at the taverns. A number of our church are members of the County Foreign Missionary Society, and are aiding its funds by their contributions. We have a flourishing Bible class, consisting of most of the younger members of our church, and others who are not yet members. We continue with interest the monthly concert for prayer.”

Elder Plumb continued his labors with the church until April, 1833, having served the church nearly six years, during which 123 were added to their number.

Their next pastor was Elder A. Clark, who entered upon his labors in 1833, and continued with them two years, and was succeeded by Elder J. C. Holt in 1836, who remained one year and was succeeded by L.

Farnsworth, who took the pastoral charge April 1st, 1838, and remained until January, 1842, a period of nearly five years. During this period, the church having purchased a lot in Fleming village, erected a new and commodious house of worship, which was dedicated in 1840. Soon after entering their new house, the Lord gave such indications of his willingness to bless as encouraged the church to commence a protracted meeting, which resulted in a precious revival of God's work, and the addition of 47 to their number by baptism and letter.

Their next pastor was Elder S. S. Wheeler, who became pastor of this church in 1843. During his pastorate a revival was enjoyed which resulted in the addition of 18 to their number. He was succeeded in 1845 by Elder H. Cady who remained with the church two years. After Elder Cady's removal the church were supplied by Bro. Justus Ask, - of Springport, and Elder George Plummer, until the spring of 1850, since which period they have enjoyed the labors of Elder J. M. Shaw, who was ordained to the work of the gospel ministry and pastor of this church December 27, 1850. A review of the history of this church furnishes the following facts: They have been in existence 55 years. They have enjoyed the labors of 13 pastors and 42 years of pastoral labor. The longest term of pastoral labor with this church is 15 years, and was performed by Elder David Irish. The largest number received into the church in one year is 96, and were received in 1806. The largest number of members reported to the Association in one

year is 425, and were reported in 1812. The whole number added to this church by baptism, letter and experience is 856. The present number is 81. Their present church officers are Elder J. M. Shaw, *Pastor*, Joseph Martin and Chauncy Simons, *Deacons*, and J. Martin, *Church Clerk*.

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#### BAPTIST CHURCH IN SEMPRONIUS.

In the early part of 1797, eleven members of the Baptist church in Stillwater moved into the town of Sempronius. Nearly the whole town was at this time a wilderness, and wholly destitute of the preached gospel; yet these brethren and sisters determined to maintain the worship of God, which they did by holding conference and prayer meetings every Lord's day. Nor were their efforts in vain, for in November, 1797, they began to witness the fruits of their labors in a precious out-pouring of God's spirit and revival of his work. Saints were quickened, backsliders reclaimed, and numbers of sinners brought to a knowledge of the truth as it is in Jesus. On Lord's day, Feb. 4th, 1798, the little band were visited by Elder David Irish, at which time ten converts related their experience and were baptised. Another meeting was held one week from that day, Feb. 11th, at which the church resolved to organize as a gospel church, and adopted articles of faith and a covenant, and resolved to send for a Council to recognize them as a church in gospel order.

In compliance with their request a Council composed of delegates from the 1st Church in Scipio, the 2nd Church in Aurelius, and the Church in Milton and

Pompey, met with them Feb. 29th, 1798, and after a suitable examination, recognized them as a Regular Baptist Church in gospel order. The little church thus organized, were unable to secure the labors of a Pastor at once, but on the 7th of March were able to make an arrangement with the 2nd Church in Aurelius, by which they secured the labors of Elder John Lasure, one half of the time. Elder Lasure remained with this church four years, during which time a goodly number were added to their number, and at the time he closed his labors, the church numbered fifty-seven.

This church united with the Scipio General Conference at the time of its formation in 1799, and was one of the churches constituting the Cayuga Baptist Association in 1801. The second Pastor of this church was Elder Robert Niles, who was called to the pastoral care of the church Oct. 27, 1804, and continued his labors until they were closed by death, January, 1816.—Under the faithful and judicious labors of Elder Niles, the church gradually increased in numbers and strength, but enjoyed no general revival until 1816. But though enjoying a good degree of prosperity, they did not escape trials. Roots of bitterness appeared, and divisions were made in the church, which were the frequent subject of complaint in their annual epistles to the Association. But in 1811 these difficulties seem to have been removed, with joyful hearts they write as follows :

“ *Dearlly beloved Brethren*—We have lately been led to improve our faith in this—believing that what man can build, man can destroy. In the early settlement of this town, God moved the hearts of a number

of its inhabitants, we trust some if not all of them real saints, to build a visible church, and it was in some good degree in gospel order, and it stood, flourished, grew and prospered. But he who was somewhat a constant attendant where Job worshipped came among us, and whether he obtained divine permission to exercise himself on us for our correction and the trial of our faith, is hard to say. But this we may say, that those who had heretofore been disposed to, and had lived as brethren, and had minded and spoken the same thing, now become of diverse minds, and their speech became more like Babel builders than like church builders and gospel walkers, until the language of the prophet would apply to us with equal force as to backsliding Israel, "O Israel, thou hast destroyed thyself." But God be thanked that the latter clause of the verse can now apply as aptly as the former, and that we are made to realize timely unexpected and undeserved help from God, through the boundless grace of the dear Redeemer. Hence our divisions subside as our graces are renewed and our prospects brighten. And by his help we are now determined to discharge every duty laid upon us, whether to God or man, as individuals and as a church. Wherefore we pray that the Word of God may ever be the man of our counsel, and that we may, by the rules of discipline therein contained, so purify ourselves as to be in some measure approved in the divine light."

The peace thus secured by the happy settlement of existing difficulties, continued to the end of Elder Nile's ministry among them.

The year of our Lord 1816, will long be remembered by the church in Sempronius, as a year of the right hand of God's power. Sometime in 1815, an unusual degree of solemnity was manifested in the assemblies of God's people. For several months previous to the commencement of the work, Elder Niles had manifested an unusual anxiety for the salvation of sinners and the prosperity of the church. His soul seemed drawn out in earnest wrestling prayer, and his preaching was attended with an unction which carried his word with power to every heart. Such was the strength of his desire to witness the salvation of God, that he observed on one occasion, "Could I see the salvation of God once more operating upon the hearts of the children of men, I could depart in peace." And the Lord granted his desire ; and before the year had closed, he was permitted to lead into the water and bury with Christ by baptism, seventy-five willing converts, and also to see backsliders returning to their Father's house. Soon after the close of this revival, Elder Niles fell asleep in Jesus, in the full assurance of faith, in the 59th year of his age.

Their next pastor was Elder Moses Wares, who entered upon his labors in 1817. The settlement of Elder Wares proved to be an unfortunate movement for the church, as they soon became involved in serious difficulties, which resulted in his exclusion from their body. Their next pastor was Elder N. L. Moore, who took the pastoral care in 1819, and continued until 1824, and was succeeded by Elder H. Gorton.

In January, 1822, the members in the south part

of Sempronius petitioned the church to call a Council to set them apart as a separate church, which request was granted, and a Council called, and the 2nd Baptist church in Sempronius regularly constituted.— From this time the church enjoyed peace and union until 1827, at which time the subject of Masonry was introduced, which for a long period must have effectually destroyed all peace and union. Church fellowship was set aside, and discipline became the order of the day, and from that time they have been dwindling and dying.

In 1832 Elder D. Dye became pastor of this church, and continued until 1835, during which time about forty were baptised. Yet during the whole period old difficulties would be revived, showing evidence that the fire was not *quenched*, but *smothered*.

The church have, within a few years, met with a severe loss in the burning of their place of worship, but have been enabled to erect another, and to sustain the preached word. Their present Pastor is Elder B. Ames, in whose labors they are happily united, and their present number is thirty-five.

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#### BAPTIST CHURCH IN SENNETT.

This church was constituted September 12th, 1799, and was known as the *3rd Baptist Church in Aurelius*. About two weeks after their organization they sent Thomas Morley to represent their Church in a meeting of delegates from sister churches held in Palmyra, September 25, 1799, for the formation of the "Scipio General Conference," and became a member

of that body. The little church thus organized were soon blessed with indications of the divine favor, and in 1801, with a revival of religion, which added much to their strength and influence. In their letter to the General Conference of this year, they thus speak of this season of refreshing: "God has had us in remembrance the year past and brought many out of darkness into his marvellous light. A number of youth have been made partakers of his grace, and fifty-one have been added to our number, making our present number 86." The churches constituting the Scipio General Conference met with this church in 1801 and organized the Cayuga Baptist Association. The delegates attending this meeting from this church were Elder Manassa French and brethren Squire, Manro, Thomas Morley, Smitten Irish, John Jefferies, Israel Clapp and Isaac Barnum. One of these brethren afterwards entered the ministry and was the long tried and successful pastor of the Throopsville church, and most of them were pillars in this or in other churches. All, we believe but one, have now entered their rest. The revival of 1801 was followed by other outpourings of the Divine spirit until in 1803, four years after their organization they had risen from a little band of 23 members to a church of 117 showing an annual average increase of 31 members. In 1803 the interests of the cause seeming to demand such a step, forty members of this church were dismissed to form the church in Throopsville. From this period until 1808 the church enjoyed peace and union and received additions yearly to their number. During

the nine years which had passed since their organization, no root of bitterness had sprang up among them to disturb their peace, but with one heart they appear to have earnestly contended for the faith once delivered to the saints. But trials awaited them. In 1808 Elder M. French, who had served them as their pastor since 1800, was excluded from their church. In their letter to the Association they thus speak of his fall: "We have been called to pass through some severe trials during the past year. The enemy has cast our Elder from the walls of Zion, which fills our souls with sorrow. O, may the friends of Zion mourn on his account, and pray for his repentance and return, that his spirit may be saved in the day of the Lord Jesus." The exclusion of Elder French was the cause of serious and protracted difficulties in the church, which led to the calling of two councils for their settlement, but which remained unsettled until a confession was made by Elder French, and he restored to the fellowship of the church. In their letter of 1810 they say, "To the great joy of our souls, he who was our former Elder has, on confession of the charges preferred against him, been restored to our fellowship." Throughout the whole course of this season of trial, the church appear to have been governed by the purest motives, and to have manifested a praiseworthy desire to reclaim and restore their fallen pastor. And their decisions, both in his exclusion and restoration, appear to have been dictated by true wisdom.

Their next Pastor was Elder Israel Craw, who took the pastoral care of the church in 1813. Under his

labors three seasons of revival were enjoyed, and ninety-eight added to the membership of the church. Yet notwithstanding these seasons of prosperity, they were also called to pass through seasons of trials in which they were more perfectly disciplined for usefulness. But in 1812, all difficulties appear to have been happily settled, and they write this year, "We are in union among ourselves, and the Lord has distilled some mercy drops among us, and fifty-one have been added to our number." In 1813 the church sent out its second colony by the dismissal of Elder Craw and thirty-five brethren and sisters to constitute the first church in Camillus, (now Elbridge.) Elder Craw continued to labor with the church in Camillus until 1818, and was excluded from their fellowship.

Their next Pastor was Elder Joel Butler, who took the pastoral charge in 1813, and continued one year, during which time a precious revival was enjoyed and forty-eight added to their number. Elder Butler was succeeded by Elder Silas Barns, who entered upon his labors in 1815, and continued one year and was succeeded by Elder John S. Twiss in 1816, who continued with them until 1831, a period of fifteen years.—The fifth year of Elder Twiss' ministry (1821) was a season of most powerful revival, during which ninety-eight precious souls were added to the membership of the church. This was the only general revival enjoyed during his pastorate.

The years 1828–9 were years of severe trial, of which they thus speak: "In addition to the general declension of religion which prevails, we have been sorely

rent with Freemasonry. Long and arduous have been our labors to gain our brethren from the wiles of the enemy, but alas! they had no ears to hear us, and we have been under the painful necessity of excluding them. In the midst of our trials we feared that the rent would have been greater, but we are happy to state that the church will be able, by the blessing of God, to maintain her visibility. We pray that the scene through which we have passed may be sanctified to our present and future good." Elder Twiss closed his labors with this church in 1830. He had been with them in seasons of prosperity and adversity, and had, by his judicious and consistent life and ministry, endeared himself to the church and the community, and was followed in his retirement with the affections and confidence of the people of his charge.

The year 1831 was, to this church, a time of great refreshing from the presence of the Lord. Although destitute of a Pastor, they seem to come up to the help of the Lord against the mighty, and as the result of their united and successful efforts, one hundred and fifteen converts were gathered into the fold of Christ. This we believe is the largest addition to the membership of the church at one time, in the whole period of her history. Sometime near the close of 1831 or early in 1832, the church settled Elder Isaac Bucklin as their Pastor. In the settlement of Mr. Bucklin they seem to have been peculiarly unfortunate, as will appear from the following extract from their letter of 1833: "In giving a statement of our situation as a church, we are under the necessity of adverting to our

painful and overwhelming trials. During the past year we have been called to witness the painful sight of a church which, before our difficulties, was prosperous and happy, in a few weeks rent and divided.— We need not state particulars, but will only add that we have been under the painful necessity of withdrawing the hand of fellowship from Elder Isaac Bucklin.” The division in the church created by the exclusion of Mr. Bucklin was soon healed, and other difficulties arising from the same cause, happily overcome, and peace and prosperity restored. In the early part of 1833, Bro. Thomas Brown commenced his labors with them, and in April of that year was ordained to the work of the ministry and Pastor of the church.

Immediately after Elder Brown’s ordination, a protracted meeting was held and a revival enjoyed, which resulted in the addition of twenty-one to their number, and restored peace and union to the church. Elder Brown continued his labors with this church about three years, and was succeeded by Elder J. H. Dudley, who became Pastor of the church in 1836. The second year of Elder Dudley’s ministry was much blessed, and a powerful revival enjoyed. In their letter to the Association, they thus speak: “The commencement of this year found us a great moral distance from God, and as a matter of course, at a great distance from each other. But about the middle of April there were manifested tokens of Divine favor, and some four or five expressed a hope in the Savior. About the 20th of May a protracted meeting was commenced, through which we enjoyed the continued labors of El-

der Jacob Knapp, whose labors were blessed to the salvation of many souls. The work was not of the character of Jonah's gourd, but was deep, pungent, and abiding. About one hundred were supposed to have become the subjects of Divine grace, sixty-seven of whom have been buried with Christ in baptism."

Elder Dudley remained with the church until 1840, and was succeeded by Elder D. McFarland, who remained with them until 1843 and was succeeded by Elder I. Bennett. The commencement of Elder Bennett's labors were greatly blessed, and a precious revival enjoyed, during which sixty were added by baptism to their number.

Elder Bennett was succeeded by Elder E. Marshall, who took the pastoral care of the church in 1845, and remained two years. He was succeeded by Elder S. Adsit, Jr., the present Pastor of the church, who entered upon his labors with the church August 1st, 1847. Under the judicious and faithful labors of Elder Adsit, the church has enjoyed much peace and prosperity. In their letter to the Association in 1849, they say: "In all our meetings, both for business and devotion, the most perfect harmony has prevailed, and we still pray and seek for those things which make for peace. The Pastor and people love to live together, and desire no change."

In their letter for 1850, they wrote, "The past year has been with us a time of undisturbed tranquility and uninterrupted prosperity, in all things except the essential thing, viz: nearness to God and an increasing regard for the souls of men. For three years past, it has been a time of repairs and improvements on

our church premises, and of restoring a healthy state of the church, by a correct system of gospel discipline, and we fear that while cumbered about these many things, there has been a great deficiency in attending to the weightier matters of the Law "

The officers of this church are S. Adsit, Jr., *Pastor* P. Crossman and J. Warne *Deacons*, and W. H. Tanner, *Church Clerk*.

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#### BAPTIST CHURCH IN THROOPSVILLE.

The field now occupied by the Baptist Church in Throopsville, has long been Baptist ground. Among the first settlers of the town were numbers of staunch Baptists, who came, with warm hearts and willing hands, to labor or sacrifice for Christ.

From their first settlement, religious meetings were established and successful efforts made to win souls to Christ ; and numbers thus led to the Savior of sinners, were added, by Baptism, to the 3d Church in Aurelius, (now Sennett). In 1803, the interests of the cause and the increase of population seemed to demand a new and separate organization in the town of Jefferson, (now Mentz,) and, accordingly, forty members were dismissed from the 3d Church in Aurelius, and on the 20th of October, in the same year, were regularly constituted a Gospel Church, to be known as the "Baptist Church in Jefferson." This Church was subsequently known as the "First Baptist Church in Mentz," and now, as the "Baptist Church in Throopsville."

Their first meeting, as a Church, is supposed to have

been held at the house of Br. Asa Palmer, October 27th, 1803, at which time they fixed the time and place for their Church and Covenant meetings, and adopted measures to secure the labors of Elder Silas Barnes as a temporary supply. At their next meeting, held at the house of Br. John Jeffries, November 27th, 1803, they elected the first officers of the Church by choosing Brethern Israel Clapp and William Montgomery Deacons, and William Montgomery, Clerk.

At this meeting they "*voted* to raise six dollars to defray expenses" this being the first sum raised for this purpose by the Church.

During the first few months after their organization as a Church, they were unable to secure the regular preaching of the word, but depended, mainly, on occasional visits of Elders Irish, Barnes and French. But the Lord in mercy, soon supplied their wants by calling one of their own number to the work of the Gospel Ministry. Elder John Jeffries was licensed to preach and elected Pastor of the Church in 1804, and was ordained by a Council convened for that purpose, the 24th of October 1805, at the house of Br. Philip King, in King's settlement, (now Port Byron).

The relation thus happily formed, continued without interruption for a period of twenty-seven years, and was blessed to the salvation of hundreds of precious souls. Elder Jeffries was a man of strong native powers and ardent piety. Although he enjoyed but limited advantages for early education, yet by close application to the study of God's word he became mighty in the Scriptures and eminently successful in winning souls to Christ.

This Church united with the Cayuga Association at their annual meeting held in Scipio, Sept. 25 and 26, 1805. The delegation which represented them in this meeting consisted of John Jeffries, William Montgomery, and Prentice Palmer. The Church consisted, at this time, of forty-five members, being a gain of five members since their organization.

The next year, (1806,) the Church enjoyed their first revival of God's work, which resulted in the addition of thirty-one to their number. From this period, to 1810 there was a gradual increase of numbers and strength, but no general revival of God's work. In 1808 the Legislature having changed the name of their town from Jefferson to Mentz, the Church changed their name to "The Baptist Church in Mentz."

In 1809, the Church sustained a severe loss in the death of Deacon William Montgomery, who departed this life January 19th, 1809. In their letter to the Association of this year, they say: "We can give but a faint expression of our feelings in the trial we have been called on to bear in being called upon to part with our beloved brother, Deacon William Montgomery. Yet we mourn not as them without hope, for we trust that in the Lord's time we shall shake hands with our brother in the world of perfect love." The Brother who penned the above, now slumbers in death. And a large majority of the membership which then constituted the Church, have, we think, by the mercy of God, been permitted to realize the hope so feelingly expressed.

The following year (1810) was a year of refreshing,

from the presence of the Lord. Early in the year there was manifested an unusual degree of religious interest, by an increased attendance upon the meetings of God's people, and a general awakening on the part of the Church—which in the course of the season resulted in the conversion of many souls and an addition of seventy-one to the membership of the church. In their letter to the Association this year they say: "The Lord has blessed us with a gracious shower of his spirit nor does it appear to be wholly past. Our assemblies are crowded and solemn—and the banks of our river are often crowded with converts whose language shows their hearts inspired with heavenly love. The Church emerging from her obscurity shouts victory, while the powers of Anti-Christ are made to fall. We rejoice, yea and we will rejoice, for the Lord God Omnipotent reigneth."

As intimated above, the revival continued until twenty-seven more were added to their membership, thus showing a gain of 98 members as the fruits of this revival.

The increase of strength and influence gained by the revivals above named was not left unemployed, but faithfully and successfully used in still greater labors for God and sinners—and as the result of their efforts they were, the following years, (1812 and 1813,) again blessed with special outpourings of God's spirit. In their letter to the association for 1812, they report thirty-three added to their number, and in 1813, thirty-nine, thus showing a gain of seventy-two in two years. The Church had now been in existence ten

years, they had received to their membership during this period two hundred and fifteen members and now numbered (1813) two hundred and thirteen. From this period until 1818 the Church enjoyed much union and peace, no serious divisions existing among them, nor dangerous errors embraced by the members. They enjoyed the constant ministrations of the word, and received yearly additions to their numbers, but were blessed with no special revivals of God's work until 1818, during which the Church enjoyed the most extensive revival and received the largest addition to their number, ever received as the fruit of one revival during the whole period of her history. In their letter to the Association of this year they report the baptism of forty-four heads of families, and eighty-one youths—total one hundred and twenty-five. In addition to the above, they report twenty-four added by letter and restoration, making a total gain of one hundred and forty-nine, and increasing the membership of the Church to three hundred and thirty seven. This large accession to their number rendered their usual places of worship, (which had heretofore been school-houses, private houses and barns,) too strait for them, and, therefore, to evince their love and gratitude to the giver of all their blessings, they determined to erect a suitable place of worship. For this purpose they purchased a suitable lot near the village of Throopsville, upon which they erected a commodious house, covering an area of sixty-one by forty-four feet. This house is still occupied by the Church as their place of worship.

From this period until 1827 the Church enjoyed continued prosperity. They received additions to their number, and in 1826 enjoyed another precious revival, and an addition of forty-two to their membership.

From their origin, and during the whole period of their growth, the Church had enjoyed almost uninterrupted peace and prosperity. No unhappy divisions had wasted their energies; but with one heart and one soul they seemed to labor for God, and his richest blessings crowned their efforts. But trouble awaited them. A dark cloud was even then gathering over them and was soon to pour a tempest upon their beloved Church, which should nearly wreck and destroy them. Certain opinions relative to a reformation of the doctrines and practices of Baptist Churches, which began to be agitated by Alexander Campbell in Virginia, in 1823, had, through the medium of his publications been circulated in this community, and found several willing and powerful adherents among the members of the Church. This, of course, led to a discussion of these views in the meetings of the body, and finally to an organized effort for the counteraction of the views and practices complained of, as will appear from the following record, taken from our Church Book under date of November 30th, 1827. "An extra Church meeting, held at the meeting-house—opened with prayer. The object of the meeting was stated to be, to try to agree, among ourselves, on some plan to oppose many errors into which the Baptists have fallen, such as an attempt among the Clergy to gain an undue influence, by pretending to more speciality in their call

to preach, than other brethren have to perform the duties incumbent on them. Also in exercising power and monopolizing the control of the Churches." The discussion of these opinions led to serious and protracted difficulties of three years standing but which were finally terminated by the exclusion of nearly one half her members, many of whom united with another society which about this time came into being. About the close of this season of trial, Eld. Jeffries together with 39 brethren and sisters, were dismissed from this church to constitute the 2d church in Mentz, (now Port Byron). The unhappy divisions which had so long agitated our beloved Zion, together with the loss of their pastor and so many of their members by dismissal, left the Church weak and disheartened. Many seriously contemplated a speedy dissolution of the body, and received with favor, a proposition, from members of another order, to purchase their place of worship. But while darkness and gloom seemed to rest like a pall of death upon all the interests of our beloved Church, and she appeared to be on the very brink of ruin, the Lord, in his infinite wisdom, had determined to continue her existence, to resuscitate her energies, and to restore her prosperity, strength and influence. He was about to bring aid from an unexpected source—by putting it in the heart of Br. Philip A. Manro, (though not at this time a member of this church,) to come to her aid. He was a brother possessed of ample pecuniary ability to supply all the wants of the Church, and in reply to the proposition to sell their place of worship, declared his intention of expending *all* his property, if necessary, in maintaining a *Baptist Church* and a *Baptist Pastor*.

The firm stand taken by this brother revived the spirits of the Church, and, by a free expenditure of time and money on his part, the scattered band were again collected, their property saved and another pastor secured. In August, 1830, Elder Noah Barrell, directed by an overruling providence, visited this people, and having received a pledge of support from the brother alluded to, was happily settled as Pastor of the Church, Soon the prospect began to brighten, and indications of the Divine favor were manifest. A revival commenced in which forty-eight were received by Baptism and letter and the Church began to regain that strength, influence and ability for usefulness, which seemed forever lost. Elder Barrell continued his labors four years, blessed with peace and prosperity to the the end. He was succeeded, in 1835, by Elder N. Card as a temporary supply, and in 1836, by Elder H. B. Fuller as Pastor of the Church. During the first year of Elder Fuller's Pastorate the Church enjoyed peace and union, but no special manifestation of God's love in the conversion of sinners. But in the month of June, 1837, there were manifest indications of a coming revival. The Pastor of the Church was aroused and began to feel an unusual anxiety for the salvation of souls. About this time a member of the Church was awakened at midnight, by a knocking at his door. He arose and opening the door met Elder Fuller, whose first exclamation upon entering, was "Br. Benedict, I have come to ask you to pray for poor lost sinners." Such was the strength of the Pastor's feelings, such his anxiety to witness the outpouring of God's spirit, that like the

Psalmist of old, he could give no sleep to his eyes, nor slumber to his eyelids, until he had found a habitation for his God in the souls of converted sinners. The fruits of this awakening on the part of the Pastor were soon manifest in the increase of his congregation, and the deep solemnity of the meetings. A precious revival commenced which resulted in the conversion of many souls and the addition of twenty-seven to their numbers. In addition to their increase of numbers an addition was made to their church property during Eld. Fuller's pastorate, by the purchase of a parsonage, including ten acres of land, at an expense of one thousand four hundred dollars, which is still held for the use of our Pastor.

Having continued his labors about two years and six months Elder Fuller resigned and was succeeded by Elder Noah Barrell the former pastor of the church. Under his labors the spirit was again poured out and during the three years of his labors, ninety-two were added by baptism and letter to the church. Their next pastor was Elder E. Miner, who commenced his labors in the spring of 1843, and continued with the church two years, during which forty-nine were added by baptism and twenty-one by letter.

Elder Miner was succeeded by Elder O. Montague, who took the pastoral charge in the spring of 1845, and continued until the spring of 1847, during which period fourteen were added by baptism and seven by letter.

Elder Montague was succeeded by Elder A. Russell Belden, the present pastor of the church, who entered

upon his labors the third Sabbath of April, 1847. Under his ministry seventy-three have been received to the membership of the church, and the present number is one hundred and ninety.

This church are at present blessed with peace and union among themselves; they have a good and commodious house of worship, and a parsonage free from all incumbrance, and are in possession of ample pecuniary means for the support of the gospel among them. Their present officers are as follows: A. Russell Belden, *Pastor*, E. Wethey, O. Smith, A. Cooley, and S. B. Harlow, *Deacons*, and G. V. Harlow, *Ch. Clerk*.

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#### BAPTIST CHURCH IN CATO.

This church was originally a branch of the 1st Church in Aurelius, and was regularly constituted by a Council convened for that purpose, October 26th, 1810,\* and consisted of twenty-two members. In consequence of the loss of the early records of this body, the names of but twelve of the original members can now be furnished, viz: D. Parker and wife, C. Green and wife, A. Pasko and wife, J. Root and wife, H. Ferris and wife, Nancy Carr and Seviah Flemman.

The following year the church sent a delegation, consisting of Daniel Palmer, Daniel Parker and John A. Parker, to the annual meeting of the Cayuga Association, and were received as members of that body. Their first Pastor was Elder Daniel Palmer, who com-

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\* In their letter to the Association in 1849, the Clerk of the Church gives 1807 as the date of their organization, but by reference to their letter of 1811, I find this to be a mistake, and the above to be the true date.  
A. R. B.

menced his labors as a licentiate, but was afterwards ordained as Pastor of the church, and remained with them four years. The ministry of Elder Palmer was greatly blessed, and many were added to the church. Their first revival was enjoyed in 1812, (two years after the formation of the church) and resulted in the addition of sixteen to their number. Yet this was but a commencement of the glorious work which God was about to perform for this little band. The revival commenced in 1812 increased in interest, and extended its influence to every part of the community. The most hardened and stubborn were made to feel the force of gospel truth and yield to its heavenly dictates, and as the result of God's work among them, ninety-two happy converts were added to the membership of the church.

Elder Palmer closed his labors with the church in 1815, and was succeeded by B. Seamans, (a licentiate) who continued one year. From this period until the spring of 1820, the church remained destitute of a Pastor, at which time Elder Orlando Mack settled with them.

At the commencement of Elder Mack's labors an unusual degree of religious interest was manifested, and was immediately followed by a precious revival of God's work, in the midst of which he was smitten down by death, August 12th, 1820, aged forty-six. He died in the midst of usefulness, and while reaping the whitened harvest. His funeral was attended by Elders S. Haynes, J. S. Twiss and W. Lake. The scene was one of overwhelming interest. Loud ex-

pressions of grief were heard in every part of the vast assembly. During the services the younger members of the church gathered around the coffin and bowing their heads upon its lid, wept without restraint. They literally bedewed his coffin with their tears, thus embalming his memory with the choicest perfumes.

Elder Mack was highly esteemed in all the relations of life. What he was as a Pastor, may be inferred from his success and the tears of his bereaved flock at his burial.

Their next Pastor was Elder Jeremy F. Tallman, who became Pastor of the church in March, 1821, and continued thirteen years. In 1825 this church was dismissed with other churches, to form the Onondaga Association, which was organized October 5th and 6th of that year.

The "Oswego Association" having been formed in 1832, several churches in the northern part of the Onondaga Association were dismissed from that body, to unite with the "Oswego." About the same time several churches were dismissed from the "Cortland Association," and united with the Onondaga. These alterations, together with several additions of churches in the eastern part of Onondaga county, changed the territory occupied by that Association, and removed their annual and other meetings to such a distance, as to render it inconvenient for the church in Cato to attend, therefore in 1833, they applied for admission to the Cayuga Association, and were again received to that body. In their letter of that year they say, "The alterations which have taken place in the Onon-

daga Association, are such as to render a connection with this Association more convenient. At the last session of that body, we obtained permission, if we thought best, to move our relation. We therefore ask admission to this Association.

P.P. MEACHAM, *Church Clerk.*"

The first years of Elder Tallman's labors with the church were not greatly blessed to the salvation of souls. In the year 1821 and 1822, revival seasons were enjoyed, which resulted in the baptism of sixteen in the former and eleven the latter year; but from 1822 to 1829, darkness and gloom seems to rest upon all the interests of the church. Although she maintained her visibility, and suffered no very great diminution of numbers, yet no revival was enjoyed, and but *one* was baptized during this period of *seven years*. But in 1829, there were indications of a change. The church began to awake to a consciousness of her backslidings and return to duty and God, and as the result of this movement, twelve were received by baptism to the membership of the church. The interest thus awakened continued, and the next year several were received to the church, but no very extensive revival was enjoyed until 1831, when a most powerful revival was enjoyed, and one hundred and seven added to the membership of the church. This is the largest number baptized in one year, during the entire period of her history. In their letter to the Association of that year, they say: "The windows of heaven were opened on a sudden, at the close of a three days meeting. The power of the Lord was displayed, and when the church awoke, they

saw a multitude coming on the Lord's side. The spirit of the Lord has produced harmony of feeling. Our members have nearly doubled, and our joys have increased an hundred fold."

Elder Tallman closed his labors with the church in May, 1834. He was a good man and a faithful Pastor, and as the fruits of his faithful efforts, was permitted during his pastorate, to welcome one hundred and seventy-four converts to the membership of the church.

Elder Tallman was succeeded by Elder Knapp, who entered upon his labors with the church May, 1834. At the commencement of Elder Knapp's labors, the church was suffering from the invasion and prevalence of certain forms of error, which had disturbed the peace of several churches in the Association. Speaking of these trials in 1834, they say: "Some with whom we have taken sweet counsel, and walked with to the sanctuary of God, have gone out from among us, following seducing spirits, who teach for doctrines the commandments of men. The sentiments of A. Campbell, to which we allude, have had a most withering influence upon the vitality of religion in this section of country, disturbing the peace and harmony of churches and separating very friends. But we have reason to thank God that with us, its unhallowed influence has nearly ceased, and that we are now enjoying the unity of the spirit in the bonds of peace." Their returns of 1833 and 1834, show thirty-four excluded, which indicates with sufficient clearness, the course they were compelled to adopt, to restore peace to their body.

Though surrounded with difficulties, and suffering

from recent trials at the commencement of Elder Knapp's labors with them, yet the church soon engaged in a vigorous effort for the salvation of sinners, and were blessed in 1835, with a precious outpouring of God's spirit and revival of his work, as the fruit of which, twenty-eight were added to their number.— Yet this was but the commencement of better days—but the dawn of a day of prosperity, which is unparalleled in the history of the church. The interest awakened in 1835 extended its influence, and the whole church seemed to arouse and unite in fervent prayer, "O Lord revive thy work." Backsliders were startled from their slumberings and returned to God and duty, while the young, the middle aged and the old, flocked by scores to the mercy seat, and gave their hearts to God. As the result of this work, sixty-five were baptized into the membership of the church.

But still the work went forward with increasing power, extending to every part of the community, and multiplying its conquests in all classes of society, until the third year of this revival, 1837, showed a larger ingathering than any previous year, seventy-three having been baptized and received to the membership of the church. In their letter to the Association of this year, they say: "The hearts of the saints have been cheered again and again, by young converts engaging in the praises of the Redeemer, and whose language has been, "come all ye that fear God, and I will tell you what the Lord hath done for my soul." Often have we been permitted to assemble at the water side, and willing converts have been buried in the likeness

of the Savior's death, and are now walking in the commandments and ordinances of God's house."

Elder Knapp closed his labors with the Church in March 1838, having served them nearly four years. As the result of his efforts in connection with the Church, one hundred and eighty-three had been relieved by baptism.

Their next Pastor was Eld. J. W. Spoor, who commenced his labors with them in April 1838 and closed July 1840. During his Pastorate success continued to crown the efforts of the church for the advancement of the cause of Christ, and fifty-five were added to the Church by Baptism.

Their next Pastor was Elder S. Wilkins who took the Pastoral charge of the Church in July 1840, and remained with them until October, 1842. During the second year of his labors with them, a season of revival was enjoyed, which resulted in the addition of thirty-five to their number. They report this year, (1843) three hundred and four members, being the largest number reported at any time in their history.

Elder Wilkins having closed his labors in 1842, was succeeded by Elder C. Van Loon, who remained one year, and was succeeded by Elder J. Woodward, who entered upon his labors in October 1843. During the second year of Elder Woodward's Pastorate a precious season of revival was enjoyed, which resulted in the addition of forty-five to their numbers. Elder Woodward continued his labors two years and was succeeded by Elder George W. Mead, in January 1846. The years 1846-47-48 were seasons of declension, but in the fall

of 1849 there were indications of the approach of another season of refreshing from the presence of the Lord. Among the most flattering of these indications was the manifestation of a desire to remove certain stumbling blocks, which seemed to impede the progress of God's cause, and to unite brethren who had long been divided in their views of christian propriety and duty. The agitation of questions connected with the Anti-Slavery cause several years previous, had created a division in the membership of the church, which finally resulted in the dismissal of a large number, and the formation of a new church. But the time had now come when in the opinion of brethren, the views of the two churches upon the subject of slavery might be harmonized, and the *two* again become *one* in heart, faith and practice. To accomplish this desirable object a day of fasting and prayer was appointed in which both united, and the Lord met with them and crowned their efforts with success. This action was immediately followed with a precious revival of God's work in which one hundred were supposed to have been converted, sixty-one of whom united with the Church by being buried with Christ by baptism. Elder Mead closed his labors with the Church in January 1850, and was succeeded by Elder A. Angier their present Pastor.

From the yearly reports of the Church and other sources we gather the following statistics. The Church was constituted in October 1810, and is, therefore, in the forty-first year of her existence. She has enjoyed the labors of nine Pastors, and thirty-five years of pastoral labor. She has received by Baptism, letter and

experience, one thousand and six; Dismissed four hundred and fifty; dropped seventy-six; excluded one hundred and eighty-six; died, eighty-six; present number one hundred and ninety-four.

Four Churches have been formed from members dismissed from this body, viz: Hannibal, 1st Lysander, Victory and Ira. From the above it appears that this church has received a larger number of members to her membership than any other church connected with the Association. They are still a large and influential body and able to exert a powerful influence for the cause of Christ and the truth.

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#### BAPTIST CHURCH IN OWASCO.

The following history of this Church was prepared by Elder C. P. Wyckoff and presented to the Association in 1849.

“The Baptist Church in Owasco was constituted some time in 1810, of twenty-six members. Their first Pastor was the venerable Elkannah Comstock, who, it appears, served them wholly, until sometime in 1813, when he received an invitation from the Church in Onondaga to serve them a part of the time, to which the Church agreed. In 1815 a consultation is recorded to engage Elder Comstock to preach the ensuing year.

January 16th, 1816, the Church voted to request Elder S. Smith to preach for them in the absence of Elder Comstock, who was going on a missionary tour. From the Church book it appears that Elder Comstock served the Church, as Clerk, from 1812 to 1820, ex-

cuting his office faithfully, and despatching masses of business of a church character. In the fall of 1821 the Church dissolved their relation with Elder Comstock as their Pastor, but voted to supply his necessities while he remained among them and preached to them as often as was convenient. Elder Comstock remained with the Church until 1824, at which time, by his request, the Church granted him and his wife letters of dismission.

Whether the Church was destitute of a Pastor from the time their connexion with Elder Comstock was dissolved in 1821 to 1826, does not appear, but the first record of any other engagement, is found recorded under date of January 21, 1826, at which time an effort was made to raise funds to secure the services of Br. Calvin Bateman for the winter. In 1827 a request was made to the Association, to look into their affairs, which request was granted by the appointment of a Committee, who, after proper examination, advised them to unite with some other Church as a *branch*.

In 1829 the Society crected a house of worship 32 by 44 feet, at a cost \$1,350, which is still occupied by the Church. In December 1828, a plan was formed to unite with the Marcellus Church as a branch of that body, and an arrangement made to secure the services of Elder J. B. Worden, once in two months for one year. Under these circumstances the branch continued moderately prosperous, the Lord crowning the gospel with his blessing.

In the year 1830, Bro. Thomas Bodley is found to be located in the bounds of the church, and employed

as in their service, and an attempt being made to reward him for past services. This relation continued until November of that year, at which time the name of Elder C. P. Wyckoff appears for the first time as moderator of the meeting. At this meeting a vote was passed asking the advice of the brethren in Marcellus, relative to employing Elder Wyckoff, and whether they would advise the branch to be set off as a separate Church. Their request was granted, and in answer to their request, a Council convened in their place of worship, August 17, 1831, and recognized them as an independent gospel Church. The Church, at this time, consisted of sixty-eight members, eighteen males and fifty females. In the fall of the same year, the Church became a member of the Association. In July, 1835, a protracted meeting was commenced, in which the Church enjoyed the labors of Br. Knapp, and which was apparently attended with a blessing. Several were baptised, and up to January 1835, the Church appears steadfast in her onward course, but then a defection began which has almost proved her ruin. One of the brethren attempted to introduce an excluded member to our pulpit, who had embraced the doctrine of perfectionism, which took with some of the members and operated like wildfire, and in its results subjected the church to the painful necessity of excluding eighteen of its members to the great detriment of the body. The effects of this trial have not been overcome to this day. With much discouragement the church held on her way supported by the mighty God of Jacob.

Elder Wyckoff's health at last failing the church em-

ployed Brother S. M. Plumb to labor for them in the gospel six months, commencing June 8, 1838. About this time the church were called to pass through another season of trial growing out of the Sweetite heresy as the result of which one of their male members was excluded.

In May, 1841, the church voted to employ Brother Philip Lyon and to call a council for his ordination in June following. Elder Lyon served the church three years and upon his removal Elder Wyckoff resumed the pastoral charge and continued to preach to them until November, 1844, at which time matters appeared so gloomy the church resolved to disband and unite with other churches. Some of the members yielded with great reluctance to this and continued to meet on Lord's days until January 1845, when, upon consultation, it was resolved to rescind our vote of abandonment and in the fear of God, resume our travel as a Church. Thirty-four members, at different times, gave in their names. From January 1845, the Church enjoyed the labors of Elder Wyckoff solely, except at intervals, when the Lord sent among us occasional preachers, until April 1848, when Elder Eddy Mason and wife united by letter, with the double view of obtaining a home and to do the little body good as the Lord should enable.

Since the union of Br. Mason with the Church, the labor of preaching has been divided between him and Elder Wyckoff, as circumstances and duty seemed to dictate. Neither of the Elders have been invested with the Pastorate, which was resigned by Elder Wyckoff in 1841, and as there was no tiara pending, nor rich benefice in question, there has been no unhallowed strife for pre-eminence."

In 1850 this Church was blessed with a revival of God's work, which resulted in the addition of twenty-five to their number. Soon after the close of this season of refreshing, Elder Wyckoff closed his labors with the Church and removed to Weedsport, since which time the Church have remained destitute of a pastor, but have been supplied by Elder E. Dean. The church are now in possession of a good and commodious house of worship and number fifty-three members.

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#### HISTORY OF THE CHURCH IN SPRINGPORT.

This church was formerly known as the 2nd Baptist church in Aurelius. A few members connected with the 1st Baptist church in Aurelius, (now Fleming) and some from the United Scipio church, believing that it would be for the advancement of the kingdom of Christ to organize themselves into a distinct church, met at the house of Mr. John Nutt for deliberation, Nov. 4th, 1813. Gilbert Weed was chosen moderator, and Henry Crane, Clerk.

They adopted Articles of Faith and a Covenant, as the basis of fellowship, and voted to invite a Council from sister churches to meet with them on the 18th of the same month.

In answer to this call, a Council, composed of delegates from the churches of Aurelius, Mentz, Scipio and United Scipio, assembled at a school house, about half a mile north of their present meeting house. Elder John Jefferies was chosen moderator, and Samuel Taylor, clerk.

This Council, after mature examination, extended to them the hand of fellowship. The church consisted of eight males and sixteen females.

Though their numbers were few, they appear to have been strong in faith and fervent in their zeal. No sooner had they assumed the position of a distinct church, than they arranged to carry out the great object of their organization.

At a church meeting held on the 27th of the same month, they resolved to hold meetings every Sabbath, and to engage Elder Abner Wakely to labor with them in the ministry one year. At this first meeting of the church, one united by letter and one on a profession of faith. Elder Wakely soon commenced his labors with them. Ichabed Clark and Gilbert Weed were chosen deacons, and Henry Crane clerk.

The Lord blessed this infant church with accessions to their numbers. Ten were added by baptism and eight by letter, making their number forty-nine, when they united with the Association in September, 1814.

This church commenced building a meeting house in the summer of 1814, which, however, was not finished until the summer of 1818.

The church did not renew their engagements with Elder Wakely at the close of his year, but he supplied them a part of the time. During his connection with the church, he baptized fourteen, and sixteen were received by letter, and he left the church with fifty members. We find a record of the following resolution, passed June, 1815. "Voted, that the brethren and sisters be more careful to attend covenant meetings;

and that those who do not attend on the day appointed, shall render to the church a reasonable excuse, (if any they have) on the next covenant meeting day ; and every such neglect will be considered a matter of labor." Such a regulation, carried out in the spirit of the gospel, would have a salutary influence in securing the peace and prosperity of any church. And it appears to have had a happy effect upon the movements of this church. Several years passed before it was found necessary to discipline any of its members.

In February, 1816, Elder Warner Lake, of Harpersfield, Delaware County, became the Pastor of this church. The church had extended to him a call, in July of the previous year. The Lord blessed the connection ; and in the summer following, seventeen were added to the church by baptism.

At a meeting of the church in April of the next year, (1817) they unanimously agreed to meet at four o'clock on the first Monday in every month for prayer. The hurrying season of the summer months did not prevent their attention to religious duties ; and they were blessed with the addition of fifteen by baptism. Five were added the next year.

The year 1819 is memorable in the history of this church, for the most extensive revival with which it was ever favored. In December of the preceding year, a young sister, constrained by the love of Christ, presented herself for membership in the church. She gave a distinct relation of her experience, and consecrated herself to the Savior in the ordinance of baptism. Her example made a deep impression upon the hearts

of many of her associates. This commenced a revival which continued a year. Sixty-six were added to the church by baptism, as the fruits of that revival. In their letter to the Association (in 1819) they say : " Many of our little children, and from these up to those of middle age, have been constrained by the love they bear to a glorious Redeemer, to acknowledge him in the ordinance of baptism."

In September, 1820, this church reported to the Association one hundred and forty-two members. In the first seven years of her history, one hundred and seventeen were added by baptism, fifty-four by letter, forty-seven dismissed, two excluded, and seven had died.

The first record of a case of discipline is found October, 1819. During the first six years of her existence, uninterrupted peace and harmony blessed her movements. The first record of an exclusion is found in December of the same year.

From September, 1820, there was a rapid decrease of members, so that within three years, this church reported but seventy-two members. This decrease was caused chiefly by the removal of members to other places.

A period of apathy succeeded that extensive revival ; and the church in its annual letters, complained of lukewarmness and worldly-mindedness. They were not rent by divisions ; but it appears that many had forsaken their first love. And from September, 1820, to 1830, only fourteen were added by baptism, and forty-six by letter. One hundred and thirty-three

had been removed from its membership. Of this number fifteen had been excluded, some had died, but the most of them had gone to unite with other churches, where they were no doubt useful. But it was, notwithstanding, an occasion of discouragement to this church. The church reported, September, 1830, but seventy-one members. In the summer of 1825, six were added by baptism. But this visit of reviving mercy was transient, and the dark cloud which had hung over the church for five years, overspread them again, giving them but a brief interval of the reviving beams of sun of righteousness. In 1827 the shepherd of Israel made them a transient visit, and gathered four into his fold. And from this time, the letters from this church to the Association, breathe the language of lamentation until 1832. They were at peace, but it was a period of coldness and apathy.

Elder Lake closed his ministry with this church in the spring of 1830. One hundred and seventeen united with church by baptism, during the fourteen years of his pastorate. He was highly esteemed. He did not receive a full support from the church; but he labored upon his farm a portion of his time, and accumulated a competency of property. He removed to Mount Morris, and took charge of a new church, formed chiefly of members from this church, and labored as their Pastor for six years, when he resigned the charge. He closed life in September, 1848, aged eighty-three.

Elder Jacob Fisk took the pastoral charge of this church in the spring of 1830. From September, 1827

to January, 1831, not one was added by baptism. In view of the languishing state of religion, the church observed a day for humiliation, fasting and prayer. The blessing of God rested upon the meeting. From that time they began to pray with more fervency. A three days meeting was held in May following, which was attended with a refreshing from the presence of the Lord. Eleven were added to the church by baptism.

Elder Fisk left them in the winter of 1832, from which time they had no settled Pastor until March, 1834, when Elder Samuel Wood settled with them. He continued with them until August, 1837. Two, only, were added by baptism, during that period.—Twenty-nine were dropped from their list of members in 1834, and the church reported to the Association in 1837, but forty-four members.

But the dark cloud that had so long overcast this church, was dispelled in the summer of 1838. Elder Charles E. Wilson was engaged to labor in the ministry six months. A protracted meeting was held in June; Elder J. S. Backus labored with them in the meeting. The spirit of God was poured upon the church and congregation, and twenty-nine were added to the church by baptism.

Elder O. B. Call became the Pastor of this church in February, 1839, and continued with them three years. In the winter of 1840, the church held a protracted meeting, and as the result of the Divine blessing upon their efforts, fourteen were added to the church. Sixteen were baptized during Elder Call's ministry with them,

Elder E. Marshall succeeded Elder Call, and continued as the Pastor of this church about two and a half years. In 1843 this church was blessed with a revival, and eleven were added to the church by baptism. Twelve were baptised during his pastorate.

Brother Justus Ask labored with them in the ministry one year, and Br. R. Persons another year.

Elder O. Montague became the Pastor of this church in April, 1847, and continued with them three years. During the first year of his ministry with this church, their meeting house, which was old and uncomfortable, was repaired and fitted up in a neat and convenient style. During the second year of his labors, the congregation was much increased, and the church enjoyed a refreshing from the presence of the Lord. Fifteen were added to the church by baptism, and two more the next year.

In July, 1850, Elder T. H. Greene became the Pastor of this church. From September, 1830, to September, 1850, there were added to this church by baptism, eighty-eight; by letter, sixty-three; dismissed, sixty-seven; excluded, seventeen; and eighteen have died; present number, sixty-nine. And from the organization of this church, there have been two hundred and nineteen added by baptism; one hundred and eighty-three by letter; fifty have been dropped; thirty-eight excluded; thirty-six died.

It is a little remarkable that the average number of the members in this church have been seventy-one, for twenty-eight years past.

## BAPTIST CHURCH IN VICTORY.

In the year 1818, fifteen brethren and sisters, residing the north-west part of Cato, having signified their wish to organize as a gospel Church, called a council for that purpose and were regularly constituted a Church of Christ, on the 3d of June of that year, and known as the 2d *Baptist Church in Cato*. Of the fifteen who originally constituted the Church, but one remains a member, all the others having been dismissed to unite with other Churches, or have gone to their great reward.

In September 1818, the Church became a member of the Cayuga Baptist Association. They were represented this year, by Roswell Osburn and Henry B. Enos, the former of whom was subsequently ordained and became the first Pastor of this Church.

Elder Osburn continued his labors with the Church until 1825, at which time this Church was dismissed, with others, to form the Onondaga Association. The ministry of Elder Osburn does not seem to have been greatly blessed with revivals of God's work, although there were additions yearly to their number, and he left them united and happy.

Their second pastor was Elder John M. Bartlett, who took the pastoral care of the Church in 1828. During the second year of Elder Bartlett's Pastorate, the Church enjoyed a precious revival of God's work, as the fruits of which twenty-one were added to their number. This was the first revival enjoyed since their organization, and was the begining of better days. In 1831, the labors of Elder Bartlett were again blessed

with a great revival of God's work, and the addition of sixty-two to their number, by baptism. This we believe was the largest addition, as the fruits of one revival, which has ever been received by this Church. The Church was, at this time, prosperous, united and happy, but trouble awaited them, and their prosperity was soon to receive a check, from which they have never entirely recovered.

In their letters to the Association of 1834-5 we find the following notices of their trials.

“ For about three years past our progress has seemed retarded. Campbellism, that fell destroyer of heavenly bliss below, together with all its paralyzing effects and concomitant evils has hung like a dark and lowering cloud about us. The love of many has waxed cold and the way of truth is evil spoken of, while the church has stood, like a lamb shorn of its fleece, shivering in the northern blast.” “ We have been under the painful necessity of excluding some, who, to us, appear to follow the commandments of men, yet we know that our Heavenly Father is too wise to be mistaken, and too good to be unkind, therefore we submit and kiss his chastening rod and say ‘Thy will be done.’ ”

The third Pastor of this church was Elder John H. Dudley, who was ordained by a council convened for that purpose, June 20th 1834. The Church having been dismissed for this purpose by the Onondaga Association, was this year again received as a member of the Cayuga. Elder Dudley closed his labors with this Church in 1836 and was succeeded by Elder David McFarland who was called to the Pastorate in Febru-

ary 1837, and was ordained the 15th of June following. In their letter to the Association for this year they thus speak. "Although we are not blessed like most of our sister Churches, with an abundance of this world's goods, yet, through the blessing of God and our exertions we have been enabled to sustain the administration of the word and ordinances, which have received the approbation of Heaven's high King. We now find that our place of worship is too strait for us, and have felt called on to make an extra effort to rent a room in the Academy building which is now being completed. Ours is a missionary field, and we doubtless have claims equal with many of our sister Churches, who receive aid from the Convention. But we feel no disposition to draw from, if we cannot largely aid in replenishing in almost exhausted treasury."

The first and second years of Elder McFarland's ministry in this church was greatly blessed in the revival of God's work and the conversion of souls. The church seemed to emerge from its polar winter into the genial clime of christian activity and union, and as the fruits of the two revivals enjoyed, fifty-eight were added to their numbers.

The church thus aroused, became warmly engaged in the great moral enterprises of the day; the Temperance reformation, the Bible cause and other kindred causes being warmly supported by their influence and contributions. Elder McFarland closed his labors with the Church in February 1840, and was succeeded by Elder Allen R. Beach, who remained with the Church about one year, and was succeeded by Eld J. S. Ever-

ingham who continued with the church about a year and was succeeded by Br. J. C. Moore, (a licentiate) who continued with them about two years. Under the labors of these pastors, two seasons of revivals were enjoyed, which resulted in the addition of about twenty-five to their number. Their next Pastor was Elder A. Haskell, who took the pastoral care of the church, September 22, 1846, and closed his labors May 7th, 1848. In 1845 the church commenced the erection of a house of worship, which was finished June 24 1846, The church being small they were obliged to incur a church debt which has somewhat crippled their action, but which was fully cancelled in 1850.

Their last Pastor was Elder E. Marshall, who took the pastoral care of the church in 1849, and closed his labors in the fall of 1850. During the thirty-two years of her existence this church has called four brethren to ordination, viz: R. Osburn, John M. Bartlett, John M. Dudley, and D. McFarland. She has been called upon to pass through some severe trials, and has enjoyed some precious seasons of revival. Her trials have cemented the bonds of love and union while her revivals have encouraged hopes of still greater displays of God's saving power and grace.

The Church is now in possession of a neat and attractive house of worship, and is sufficiently strong to sustain the worship and ordinances of God's house.

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#### BAPTIST CHURCH IN SKANEATELES.

This Church was constituted, February 10th, 1819. As an incipient movement, several brethren and sisters

met in Skaneateles, June 19, 1819,\* and after mature deliberation, resolved to organize as a church of Christ and for this purpose, adopted articles of faith and practice and a Covenant. At this meeting a resolution was passed calling for a council of delegates from sister churches to meet with them February 10th, 1819, to take into consideration the expediency of recognizing them as a church of Christ. In compliance with the request a council convened on the day above named and unanimously resolved to recognize them as a Gospel Church. Of this council, Elder S. Haynes was *Moderator*, and Elder E. Comstock, *Clerk*. This church at the time of its constitution, consisted of thirty-one\* members, fifteen of whom were baptised in Skaneateles previous to the organization of the church. Of this number but two are now members of the church. Their first officers were A. Sessions and A. Wilkinson *Deacons* and Solomon Lake *Clerk*. Soon after their organization the church engaged Elder Salmon Morton to preach to them one fourth of the time. He continued his labors about four months, during which period he was permitted to see a goodly number gathered into the fold of Christ.

Their first Pastor of Elder William Witter, who entered upon his labors in May 1819, and continued one year. In September of the same year, they appointed a delegation, consisting of Elders W. Witter and S. Morton, and brothers A. M. Beebe, A. Sessions, and

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\*In the history of this Church, furnished by the Church Clerk, under date of September 1849, the date of preliminary organization is given "January 16, 1819," and the original number of members as "twenty-eight," but by reference to their first letter to the Association, I find the date and number of members as given above. A. R. B.

P. Putnam to meet with the Cayuga Baptist Association in their 19th annual meeting, held in Throopsville September 15th of that year, and ask admission to that body. In their letter to the Association of this year, they say, "There has been added, since our organization, twenty-four by baptism, twenty by letter, and our present number is seventy-four." Thus, in the brief space of eight months, they more than doubled their number, thus furnishing conclusive proof that their organization as a church was approved on high.

Elder Witter continued his labors with the church one year, and was succeeded by Elder Salmon Morton, who entered upon his labors as pastor of the church in 1821. In the settlement of Elder Morton, the church were happily united. To him, under God, they owed their existence as a church. Numbers of their membership were the fruits of his faithful and successful labors and these looked upon him as their spiritual father and counsellor, and by these, and indeed by all, high hopes were entertained for the prosperity of their beloved Zion. He is said to have been "clearly calvanistic in his sentiments, bold and discriminatig in his preaching." "In whatever subject he examined, his perceptions were clear, his reasoning powers were strong and feelings ardent." "His mental powers were masterly, and the opposers of electing grace seldom felt more pain, than while setting under his preaching." "He was truly a man of prayer; few seemed to be so perfectly absorbed and abstrated from earth when engaged in the exercises. He had great confidence, therefore, in the power of faith, and enjoyed much of the divine

presence." Such, according to the brief biography, published after his death, was the second pastor of this church : a man whose talents and reputation as a wise and faithful minister of Jesus, were calculated to raise high expectations of prosperity. But these expectations were to be disappointed. Their Pastor was soon to finish his work, and "rest from his labors." "In January, 1821, he ventured too far on the strength of his constitution, and caught a severe cold, which settled on his lungs, and laid the foundation of the disease which terminated his life.. He soon began to decline, and was unable to preach. In August he visited his aged parents in Madison, but soon returned home to his family, and from this time his decline was more rapid. He viewed his approaching dissolution with much fortitude and resignation. With all the tender sympathies of a husband and father, he gave up his wife and children into the hands of God not doubting but He would fulfil to them all the good pleasure of His will. Then he quietly fell asleep in Jesus. He departed this life on the morning of the 22d of January 1832, in the fifty-fourth year of his age, and the twentieth of his public ministry." In the minutes of the next annual meeting of our association, we find the following notice of his death : "Amid the mysterious providence of God, we are called upon to record the death of our much esteemed brother, Salmon Morton who departed this life the 22d of January last, in the confident hope and joyful expectations of a glorious immortality. He was a faithful minister of the gospel, and we trust, has received a crown of righteousness that fadeth not away."

Their next Pastor was Elder John Blain, who entered upon his labors in 1822, and continued two years. Under his labors several were received by baptism and letter but no general revival enjoyed. After two years faithful labor this connection was dissolved in consequence of difficulties growing out of the discussion of the principles and practices of Free Masons. Elder Blain was the last Pastor of the first Baptist Church organized in Skaneateles.

Subsequent to his removal they endeavored to maintain religious worship without a Pastor, and for that purpose they appointed A. Wilkinson, by a vote of the church, to take lead in religious worship. In a historical sketch furnished by A. Douglass, he says, speaking of this period of her history, "The practice of the church was for each member to have their Bible and Hymn-Book with them, and when one read and expounded the scriptures others would look on the same passage, and all were edified and instructed together. And when the hymn was read all would turn to it and many would sing, and those who did not sing would look on and make melody in their hearts to their Lord. Numbers joined them and they rejoiced in the Lord and worshiped together," But her prosperity was to be sorely checked; a cloud was gathering over them, and a storm soon burst upon their little church which left it ruined and extinct. The peculiar views of Alexander Campbell, (which were so widely discussed in the churches of this body, and which, in every instance led to such disastrous results) began, about this time, to be circulated in this community, and found

many willing adherents in the membership of the church. The adoption of these views by members of the church led to a discussion of them in the meetings of the body, and this discussion to alienation of affection among members, and this alienation to serious divisions and difficulties in the church, which finally resulted in the calling of a council which met with them June 6th 1829, and after an investigation of the whole matter, advised those who yet remained firm in the faith and practice to separate from the remaining portion of their body and unite with neighboring Baptist Churches. This advice was followed, and the *Baptist* church became extinct. During the ten years of their existence, the church worshiped in a school-house. Three years of the time only did they enjoy the labors of a pastor and then but part of the time. They depended mainly on themselves to maintain the worship of God and their visibility as a church.

*The present Baptist Church in Skaneateles* was constituted and recognized as a regular Baptist Church by a council convened for that purpose the 29th of October 1838.

As a preliminary step, a society known as the "Skaneateles Baptist Society," was formed June 27th 1831, of which A. Sessions, A. Whitman and R. Hall were chosen trustees. During the two years immediately succeeding the dissolution of the old church, but little hope was entertained of the establishment of a permanent Baptist Church in this place, but during the year 1830 the Lord commenced a revival of his work in Elbridge, (with which church several of the members

of the former church were now connected,) which was carried forward with great power until forty-eight were added to their number by baptism. But this was but a *beginning* of better days. The revival continued, and its influence spread. The brethren in Skaneateles caught the flame and entered into the work, and as the fruits of their efforts many were "born again." During the year 1831, ninety nine were added to the Elbridge church by Baptism, many of whom were residents of Skaneateles and vicinity. Thus, notwithstanding the difficulties which had overthrown and ruined the first church, the Lord had raised for himself a people in this place. And guided by the indications of Providence they formed themselves into a body as a branch of the Elbridge Church, and commenced stated worship in Skaneateles village.

"About fifty of our members are located and meet in the village of Skaneateles, where they statedly meet every Lord's day, and have the word administered."

In 1838, the branch which at this time consisted of thirty five members, was recognized as an independent church, and Elder E. Mason ordained as their Pastor, who continued his labors with them until January, 1840, and was succeeded by Elder A. Smith. By the untiring efforts of Elder Smith, the church were induced in 1841 and 1842 to make preparation for the erection of a house of worship in the village of Skaneateles. This effort was successful, and they entered their new house February 23, 1843. The entire cost of this house and fixtures, was \$6,837. In 1844 the church became a member of the Cayuga Baptist Assoc-

ciation. Elder Smith continued his pastoral care of the church until 1849, at which time he resigned and was succeeded by Elder Charles Elliott, who entered upon his duties in July, 1850, and continues until the present. During Elder Smith's pastorate, the church was called to pass through some severe trials growing out of the prosecution of cases of discipline, which has much weakened her strength and influence. In the progress of these difficulties both parties were betrayed into an exhibition of a spirit and the commission of action which were disapproved by a Council convened in their house of worship in May, 1849. And the fear is still entertained that peace cannot be restored until both parties humble themselves before the Lord and repent of their wanderings from the "way of holiness and path of peace."

Under the judicious and faithful ministrations of Elder Elliott, the prospects of the Church are now brightening, and the hope is indulged that his labors may yet be blessed to the restoration of all her former peace and prosperity.

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#### BAPTIST CHURCH IN AUBURN.

This church was constituted February 17, 1819, by a Council composed of delegates from the 1st church in Aurelius, and the churches in Mentz, Brutus and Owasco, convened for that purpose.

As a preliminary step to the formation of a church, a number of brethren had met in the house of Br. James Randall, September 4th, 1817, and formed

themselves into a body, afterwards known as the "Auburn Baptist Conference." The same year delegates were appointed and a letter addressed to the Association, which met in Camillus, about two weeks subsequent to the formation of the Conference. From this letter we take the following extract :

"The brethren and sisters composing the Auburn Conference, beg leave respectfully to represent to the Association, the motives which actuate us in endeavoring to maintain a visible appearance in this part of the Zion of God, our present state and circumstances and our desire and wishes relative to our future spiritual welfare, and the welfare of brethren and sisters in this vicinity.

Viewing ourselves under the highest obligations to embrace and defend the great doctrines as revealed to us in the word of God, and deeply impressed with a sense of the importance of watching over each other in love, and maintaining the worship of God in this place, and considering our local situation is such as renders it inconvenient if not impossible for us to attend the meetings of Baptist churches in this town (Aurelius) or elsewhere, we therefore, on the 4th of Sept., in a meeting appointed for that purpose *voted* to form ourselves into a conference to be styled the *Auburn Baptist Conference*.

We also at the same time agreed to adopt the *Confessions of Faith* adopted by the Association at its last annual meeting, September, 1816. We would further state that the number composing our conference is twenty, and from many circumstances we are induced

to believe that our number will increase. Such dear bretheren are our motives and such our present condition and prospects.

As a standard therefore is erected in this place for the worship of God, you will readily perceive the necessity of our having such ministerial assistance from time to time as shall be calculated to promote the cause of Christ in this place.

From some recent appearances we cannot but hope that the Lord will continue his glorious work among us, and make bare his arm in the salvation of many precious souls.

Sensible of present weakness our earnest desire is that you would make such arrangements as shall be thought most proper in regard to supplying us with ministers as often as it can be done consistently. We are persuaded that such efforts may be abundantly blest and that numbers will yet flock to our little society, and that through the divine blessing we shall so become an organized church of Christ."

Signed,      JAMES BUCK,  
                  JAMES N. SEAMAN."

The Conference thus formed, continued its meetings for prayer and praise, until December 17, 1818, when meeting as before at the house of Br. Randall, they agreed that the time had come when it was their duty to be known as a church of Christ, and appointed a meeting to be held on the 26th of the same month, to perfect their organization. At this meeting a vote was passed calling a Council to meet with them February 17, 1819. Accordingly such Council met them in the

court house in Auburn, on the day appointed, and after a proper examination, recognized them as a church of Christ in gospel order. At this time the church numbered thirty-six—fourteen brethren and twenty-two sisters, twenty-one of whom were dismissed for this purpose from the church in Throopsville. At the nineteenth annual meeting of the Cayuga Association held in Throopsville, September 15 and 16, 1819, this church was received as a member of that body, and reported sixteen baptized, and fifty-five as the whole number of members.

From their organization in 1817, until December, 1818, they had remained destitute of the stated ministry of the Word. But about this time an arrangement was made with Elder Elkanah Comstock to supply them one half the time, which arrangement continued about ten months.

Their first Pastor was Elder C. P. Wyckoff, who was called to the pastoral care of the church early in 1820, and preached his first sermon in the court house then occupied as their place of worship, June 4th, of that year.

Elder Wyckoff continued his labors with the church ten years, and although during his pastorate the church received no large accessions to her numbers, yet he left her with her other means of usefulness largely increased. He came to the church when in her infancy, and destitute of a house of worship. He left them in possession of a convenient place of worship, with a character established and influence largely increased.

Elder Wyckoff was succeeded by Elder John Blain,

who entered upon his labors in 1830, and continued his labors three years.

The commencement of Elder Blain's labors was attended with an increase of religious interest, which continued to extend and increase until the winter following, when God visited the church with the most extensive and powerful revival of his work, ever enjoyed by that body, during any period of her history. In their annual letter to the Association this year, they say: "The year 1831 will be long known as a time of God's power—while winter had spread her cold mantle over our land, and the chilling winds of February drove the fleecy snow through our streets, while Zion's blossoms were fading and her fruits were much withered, then a bright sun arose on our village—warmed our cold atmosphere, and infused new life into our dull souls. The hard heart was melted—the stubborn knee bowed, and sinners flocked in scores to the fold of Christ." As the fruits of this revival, one hundred and fifty-seven were added to the church by baptism. This, we believe, is the largest addition ever received in one year by any church in the Association.

Other results followed this revival, among which was such a large increase of their congregation, that it became necessary to adopt measures for the enlargement of their old house of worship, or for building a new one. After some deliberation, the latter plan was adopted, but was not carried into execution until 1833, when a lot having been secured, a stone edifice eighty feet long and sixty wide was erected, and opened for worship in March, 1834.

Elder Blain continued his labors until the fall of 1833, and resigned his charge. During his pastorate, one hundred and ninety-one were received by baptism.

The church having now become a great church, wished of course, to obtain a great minister, and therefore secured the services of Rev. I. M. Graves who entered upon his labors in the fall of 1833, and continued nearly two years. During the winter following his settlement with the church, a protracted meeting was held in which he was assisted by Elder Jacob Knapp, sixteen received by baptism. Before the close of the second year of Mr. Graves' labor, he became so unpopular that he found it necessary to leave. He afterwards became an apostate from the faith, and a preacher of Universalism.

Their next Pastor was Elder S. S. Parr, who commenced his labors in the fall of 1835, and served the church between three and four years.

The labors of Elder Parr were crowned with the Divine blessing from their commencement to their close. Circumstances connected with the close of Mr. Graves' labors with them, had left the church much embarrassed and somewhat divided, but by the blessing of God upon the judicious and faithful efforts of Elder Parr, peace and prosperity were again restored. In their report of this year they say: "We offer unfeigned gratitude to God for the blessings attending the labors of our Pastor the past year. Love, that sweet grace of the spirit, has breathed its heavenly influence over us. Peace, union, and all that is lovely in christian

association are now cultivated, and as a church, we are *coming up to the help of the Lord.*"

During the following winter, the church did "come up to the help of the Lord," and a precious outpouring of God's spirit was enjoyed, which resulted in the addition of thirty by baptism.

- During the winter of 1837 another protracted effort was made, in which the Pastor was assisted by Elder J. S. Backus, and which resulted in another precious revival and the addition of forty to their membership by baptism.

Elder Parr closed his labors in 1838, having been greatly blessed in all his efforts to promote the interests of the church and the Redeemer's cause. He was highly esteemed, both as a citizen and as a Pastor, and left the church in a highly prosperous condition.

After the close of Elder Parr's labors, the church did not immediately secure another Pastor, but were supplied for six months by Br. Wilson, whose labors proved both acceptable and profitable.

Their next Pastor was Elder James Johnson, who took the pastoral charge of the church in 1839, and continued rather more than one year.

During Elder Johnson's pastorate, the church was called to pass through a severe trial of her faith, which finally resulted in a division of the church and the organization of a new interest. But this new body failing to secure a recognition as a church of Christ, from a Council convened for that purpose, finally disbanded and returned to the church.

Elder Johnson was succeeded by Elder A. Pinney, who commenced his labors with the church as a licentiate in 1841, but was afterwards ordained as Pastor of the church, and continued his labors two years. During his labors with the church, they were blessed with another powerful revival of God's work, during which ninety-five were baptized and added to their number.

Their next Pastor was Elder J. S. Backus, who entered upon his labors with the church in the spring of 1843, and continued with them seven years.

Elder Backus found the church laboring under heavy pecuniary embarrassments, and somewhat divided in their views and feelings upon other subjects connected with the labors of former Pastors. But by his faithful and judicious efforts, they were soon relieved from the burden of a church debt, and became united and prosperous. During Elder Backus' pastorate four seasons of revival were enjoyed, and eighty-six received by baptism.

Elder Backus closed his labors with the church in the spring of 1850, leaving them united and prosperous. He was highly esteemed in all the relations of life, and his removal is still viewed as a severe affliction, both by the church to which he ministered, and by the Association of which he was a member.

From a review of the history of this church it appears that they have not been wholly exempted from *trials*. In addition to that named as occurring during Elder Johnson's pastorate, she has passed through

two other seasons of adversity. The first occurred during the infancy of the church, and was caused by the different views entertained by members of the church in relation to their proceedings in a case of discipline. This difficulty lasted about eighteen months, and threatened to remove the Pastor and annihilate the church.

The second was from Campbellism, which threatened for a time to subvert the true faith and carry away the church. Painful as were these seasons of trial, they were all overruled, each in a different way, for the good of the church. While they tested the genuineness of each member's piety, they also led to a more faithful discharge of christian duties, and thus perfected and consolidated the affections, interests, sympathies and services of the body.

Since the organization of this church, they have expended for Pastoral labor about \$10,000. In erecting houses for worship and other expenses, about \$30,000. They have enjoyed the labors of seven Pastors, and about twenty-eight years of pastoral labor. They have received by baptism, letter and experience, 908; dismissed, 500; dropped, 16; excluded, 93; died, 162; present number, 297.

The longest term of pastoral labor with this church is ten years, and was performed by by Elder C. P. Wyckoff. The largest number baptized in one year is one hundred and fifty-seven, and were baptized in 1831. The largest number of members ever reported, is the present number—two hundred and ninety-seven.

**BAPTIST CHURCH IN MONTEZUMA.—FORMERLY AURELIUS AND MENTZ.**

This church was constituted September 2nd, 1819. As an incipient movement, a meeting, composed of brethren living in the vicinity of Fosterville in the town of Aurelius and Mentz, was held the 29th of May for the purpose of taking into consideration the propriety and expediency of forming a church. At this time there were no churches of any denomination within the present boundaries of Aurelius, nor in the town of Mentz, between Throopsville and its western boundaries. Being destitute of the preached gospel, the population had become indifferent to its claims and the majority, either from necessity or choice, neglected the means of grace. But in 1818, a change had taken place: the towns of Aurelius and Mentz, had enjoyed a special outpouring of God's Spirit and large numbers had become the subject of Divine grace. In the neighboring church of Throopsville, one hundred and twenty-five had been received by baptism, and numbers yet remained disconnected with any church. Several of this number resided in the western portion of the towns and their distance from the place of worship in Throopsville, together with the awakening of a religious interest in their vicinity, which was apparently increasing, seemed to demand a new organization. These, together with other considerations induced the brethren assembled in the meeting above named to express a unanimous wish to organize themselves into a church of Christ.

To secure this object a committee was appointed to draft articles of faith and a covenant to be presented at a subsequent meeting, but the committee failing to report, another was appointed consisting of William Gay, William Chandler and Samuel Gilbert, who reported articles and a covenant which were adopted at a meeting held July 10th, 1819. At this or a subsequent meeting calls were issued inviting neighboring churches to meet them in council which were answered by the churches in Brutus and Mentz and 2nd Aurelius by meeting with them September 2d, 1849, and after due examination of the body and their articles of faith and covenant, recognized them as a regular Baptist church by extending the hand of fellowship and other appropriate services. A sermon was preached on the occasion by Elder John S. Twiss. This church united with the Cayuga Baptist Association at its annual meeting held about two weeks subsequent to the meeting above named, and reported in their letter to the body thirty members. The church no more than *began* to walk before she met with obstacles to hinder her spiritual life and progress. Perhaps the most formidable obstacle consisted in a protracted difficulty growing out of different views of propriety and duty in regard to free masonry, which had made its road upon the church. This difficulty occurring the very next year after the formation of the church did not fail to worry and waste her.

Being small in number and weak in pecuniary ability, they were unable to secure the labors of a pastor, and seem to have gained but little strength, and to

have met with but little success until she had waded through scenes of discouragements for several years. The years 1823 and 1824 were years of special darkness. Suffering from internal divisions and discouraged by numerous difficulties, the church assembled *twice* in 1826 with the view of disbanding, but the Lord seemed to keep her from falling and preserve her for future prosperity and usefulness.

The first pastor of this church reported in the minutes of the Association is Elder Luther Goodrich, who commenced his labors with them in 1829. For a period of ten years 'from the time of their constitution they had remained destitute of a pastor, and much of the time of the preached gospel. During this time their changes were as follows: baptised eleven, added by letter, fifty-four, restored one, dismissed forty, excluded twelve, died seven, leaving the number as reported in 1829, thirty-seven, and showing a gain of seven since their constitution. These statistics, while they indicate want of prosperity, prove also that the church were not left wholly destitute of manifestations of divine favor.

Elder Goodrich as stated above commenced his labors with the church in 1829, and continued two years during which time no special revival was enjoyed nor changes made in numbers and strength of the church.

Their second pastor was Elder John Jefferies, who commenced his labors with them in 1832, and continued his labors five years, during which time the church gradually increased in numbers, and reported the last year of his pastorate sixty-three members.

After the close of Elder Jefferies labors the church was supplied by Elder S. M. Plumb a few months in 1837. About this time the church extended her influence farther north and united with the people in Montezuma in sustaining preaching there one half the time and in Fosterville the other half. This step resulted finally in the location of the church in that village.

Elder Plumb was succeeded by Elder E. Dean, who commenced his labors with the church as a licentiate in 1838, but was subsequently ordained as pastor of the church and continued one year. During Elder Dean's pastorate a new interest seems to have been awakened, and the church aroused from her stupor engaged heartily in the work of winning souls to Christ. For eighteen years the church had struggled against adverse circumstances and influences, striving to maintain the visibility of their little band, and the worship of God. They had received occasional additions by letter and a very few by baptism yet such had been the difficulties which beset them that the whole period had been one long, dark and almost cheerless night. But a change had come, light had begun to dawn upon them, and in answer to their anxious inquiry, "Watchman what of the night?" the cheering reply was heard "The morning breaketh." Hope was revived, and prayer was offered, and soon a precious outpouring of the spirit was received which resulted in the conversion of many souls, twelve of whom were received to the church by baptism. This was the first revival enjoyed by this church, and although the addition to their number was small compared with those of

later years, yet it greatly encouraged the hearts of the church and was hailed as a pledge of future prosperity. In their letter to the Association of this year they say "Our trust is in God, and we believe he will maintain his cause though devils rage and hell oppose."

Elddr Dean continued his labors with the church one year, and was succeeded by Elder J. Jefferies, who continued his labors with them four years. Until 1841, the church having no meeting house, met in private dwellings and school-houses for worship. At this date the church with the liberal aid of the society in Montezuma, erected a convenient house of worship in that village, and commenced holding meetings there every Lord's day, and the church has since been known as the Bpatist church in Montezuma.

In 1848 Elder Jefferies was assisted in a protracted meeting by Elder — Taylor, in which the spirit was poured out in great power and resulted in the conversion of many souls. Forty-four were buried with Christ by baptism and united with the church. This was the largest addition received as the fruits of one revival during the whole period of her history.

Elder Jefferies closed his labors with this church in 1843. From this time they remained destitute of a *pastor* nearly two years, but were *supplied* most of the time by Br. W. F. Purrington, of Hamilton Seminary.

Their next pastor was Elder P. Lyon, who entered upon his labors in 1845 and continued one year, and was succeeded by W. F. Purrington, who having returned, was ordained as pastor of the church. In 1847 they experienced another season of refreshing from

the presence of the Lord, and nine were added to their number by baptism.

Elder Purrington continued his labors with the church two years, and was succeeded by Elder O. M. Gibbs, who took the pastoral charge in July, 1849.

Though this church has enjoyed several awakenings and some souls have been added by baptism, yet she has not been distinuished by powerful revivals. Since her organization she has received by baptism one hundred and fifteen, by letter one hundred, on experience eight, restored two, dismissed 89, excluded eleven, dropped thirty-one, died nineteen, present number eighty-seven.

This church having ever regarded herself as a feeble band has never been distinguished for her acts of liberality, yet she has ever been a friend of missions and has contributed something for the various objects of benevolence. Of those who first composed this church but three have lived to form an acquaintance with all her pastors and tell the trials of her infancy. This church now own a convenient and comfortable house of worship, and under the faithful and judicious labors of their present pastor, Elder O. W. Gibbs are blessed with a comfortable degree of peace and prosperity.

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#### BAPTIST CHURCH IN SCIPIO.

The town of Scipio has been largely supplied with Baptist churches, from its first settlement in 1794 to the present time. No less than *seven* churches, viz: The First, Second, Third, North East, West, United, and present church.

The 1st church in Scipio is now known as the Venice church. The "West Church" became extinct in 1816. The 2nd, 3d and North East churches united in 1807, and became extinct in 1840.

The church now known as the "Baptist church in Scipio," was constituted and united with the Cayuga Baptist Association in 1822, and was known as the 3d church in Scipio.

In their letter to the Association for that year, they give the names of Michael Pearsall, William Daniels and John Daniels, as their delegates, and reported fifty-six members.

Their first Pastor was Elder Ichabod Clark, who entered upon his labors with them in 1823, as a licentiate, and was ordained Pastor of the church in the latter part of 1824, or early in 1825. Elder Clark continued his labors with the church seven years, during which the church enjoyed one interesting revival of religion, and received forty by baptism to their membership. Their next Pastor was Elder Ansel Clark, who took the pastoral charge in 1831, and was succeeded in 1833 by Elder S. Gilbert, who remained about one year and resigned his charge. After Elder Gilbert's resignation, the church were supplied a part of 1834-5 by Br. J. H. Ricketts, and a few months by Elder Jones, under whose labors they enjoyed another revival and received an addition of twenty by baptism. In 1836-7 they secured the labors of Elder Bishop Ames as a temporary supply, who labored with them about seven months and was succeeded by Elder H. J. Eddy as Pastor of the church.

The church had now been in existence fifteen years, which they had passed through some severe trials which threatened to destroy their little body. But they had maintained their visibility and supported the worship of God. They wrote in their annual letter of 1833: "We are few and poor, and sometimes disheartened,"

But a brighter day was about to dawn upon them, and a season of prosperity unparalleled in their history to bless them. In their letter of 1837 they write: "Our assembly is increasing. The church is awaking and our prayer meetings are more and more interesting. Sinners are beginning to tremble, and we think the Savior is about to visit us." Nor were these hopes disappointed. The Savior was about to visit them with a great and glorious revival of his work, which will long be remembered by those who shared its benefits. The revival commenced in the fall of 1837, and the church having commenced meetings, continued them *every evening in the week* through the fall, winter and spring, and ceased not until the short summer evenings made it impracticable. In their letter for 1838 they write: "We have received by baptism, eighty; by letter, twenty-five; present number, one hundred and fifty. The acquisitions to the church are valuable in every point of view. The Lord is still with us by his spirit. Some have recently received the pardon of their sins, and others are inquiring what shall I do to be saved."

During the third year of Elder Eddy's pastorate, the church was again blessed with a revival of God's

work, during which fifty-three were added to their number by baptism. Yet while thus crowning the labors of their Pastor with the richest of heaven's blessings, the Lord did not spare them the infliction of his chastening rod. In their letter of 1840 they say: "Death has been in our midst and removed the useful and beloved companion of our Pastor. The loss of her example and influence is seriously felt by the church. She died in the joyous and triumphant hope of a glorious immortality. This affliction has been sanctified to the good of the church and the conversion of unbelievers."

In the winter of 1841-2 the church were again blessed with a season of refreshing from the presence of the Lord, which resulted in the addition to their membership of twenty-two by baptism, and eleven by letter. This addition increased their number to two-hundred and forty, this being the largest number reported by this Association in one year.

In the spring of 1842, Elder Eddy resigned his charge; after which the church was supplied by Br. W. F. Purrington and others until the summer of 1843, at which time they settled Br. J. W. Osborn as Pastor of the church. Elder Osborn commenced his labors with the church as a licentiate, but was afterwards ordained as Pastor of the church. During the fourth year of his pastorate, the church was blessed with another season of refreshing from the presence of the Lord, which resulted in the addition of twenty-six by baptism, and eleven by letter.

In their annual letter for 1847 they write: "No

exciting themes were dwelt upon, but children called for the prayers of cold hearted parents, who were thus awakened to a sense of duty. We have repaired and newly furnished our house of worship. Our assemblies are large, our Sabbath school interesting, and prosperity seems to be written on our walls."

Elder Osborn resigned his charge of this church in the fall of 1849. He was highly esteemed as a judicious and faithful Pastor, and as a bold and successful preacher of the doctrines and duties of the christian religion. His resignation was accepted with great reluctance, and he was followed in his retirement with the warmest affections of the people of his charge. Their next Pastor was Elder C. Sharman, who took the pastoral care of the church in the winter of 1849, and has remained with them until the present time.

This church have not for the last two years been blessed with any general revival of God's work, but have enjoyed peace and prosperity in all the externals of religion. They are in possession of a neat and attractive house of worship, and a good commodious parsonage, which we believe are free from all incumbrances. Their present number is one hundred and forty-nine.

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#### BAPTIST CHURCH IN PORT BYRON.

On the 27th of February, 1830, forty-one brethren and sisters were dismissed from the church in Throopsville, to form a conference in Port Byron. These, together with seven others, supposed to have been dismissed for this purpose from other churches, were reg-

ularly constituted a gospel church on the 18th of May following, and known as the "Second Baptist Church in Mentz."

Of the original number, seven yet hold a membership in the church, all others having, it is supposed, become members of other bodies, or have gone to their rest.

In September of the same year, they appointed delegates to attend the annual meeting of the Association, and were received as members of that body. In their letter for that year, they report four added by letter, four dismissed, and two added by baptism; whole number, fifty.

Their first Pastor was Elder John Jefferies, who was one of the constituent members of the body, and took the pastoral charge at the time of its organization, and continued his labors about two years. During the second year of Elder Jeffries' pastorate, the church was blessed with a precious revival of religion as the fruit of which forty-three were added to their number, and their whole number increased to ninety-five.

Their second Pastor was Elder Roswell Osburn, who took the pastoral care in 1832, and remained one year. Soon after the close of Elder Osburn's labors, the church secured the labors of Elder Isaac Bucklin, whether as a Pastor or only as a temporary supply, we are not informed. But as Elder Bucklin was soon after this time excluded from the church in Sennett, he probably was not settled as the Pastor of their church.

Their next Pastor was Elder T. H. Green, who took

the pastoral charge in October, 1834, and remained one year. Previous to Elder Green's settlement among them, the church had owned no place of worship, but met in a building known as the "Old Boat House," situated in the west part of the village, but soon after the commencement of Elder Green's labors, an effort was made to secure a house of worship. A lot was purchased near the centre of the village, and a neat and commodious brick edifice erected, forty by fifty-two feet in size, at a cost of \$2,800. This house is still occupied by the church as their place of worship.

Their next Pastor was Elder L. J. Reynolds, who entered upon his labors in 1836, and remained nearly two years, at which time his labors were closed by death. He fell in the midst of usefulness, and while gathering the fruits of his labors. He was beloved and respected in life and mourned in death, and his memory is still precious to many who were led under his faithful labors, to the Lamb of God.

Their next Pastor was Elder S. Knapp, who remained two years, and was succeeded in 1840 by Elder H. F. Davis. In the commencement of Elder Davis' labors the church were blessed with an interesting revival, in which the church were much benefitted and many souls converted. As the result of this revival, fourteen were added to their number by baptism and thirteen by letter, increasing their whole number to one hundred and thirty-five.

Elder Davis was succeed in 1842 by Elder W. R.

Webb, who remained with them one year, during which the church was considerably enlarged by additions, by baptism and letter.

Their next Pastor was Elder W. Frary, who entered upon his labors in the year 1843, and remained one year. Under the labors of Elder Frary the church enjoyed the most extensive and powerful revival, ever enjoyed during any period of her history. As the fruits of this revival, sixty-three were added to the church by baptism, and seventeen by letter, making their whole number two hundred and nine—this being the largest number ever returned to the Association by this church in one year.

But this bright and glorious day of prosperity was followed by a night of dark and cheerless gloom, which nearly wrecked and ruined their beloved Zion. The troubles to which we allude commenced with the discussion of questions connected with the abolition of slavery, and the report of the church in 1845 showing *nineteen* excluded from their fellowship, indicates with sufficient clearness the course they were compelled to adopt to restore peace and harmony to their church.

Elder Frary was succeeded by Elder John Jeffries, who commenced his labors in 1844 and remained with them until his labors were closed by death in 1846, at which time he was succeeded by Elder B. W. Capron, who remained with them about three years during which time they were not blessed with any extensive revival, but enjoyed peace and harmony.

Soon after the close of Eld. Capron's labors in 1849 there were indications of an approaching revival. They

had secured the labors of Elder E. Dean as a temporary supply, and, under his faithful ministrations, the church began to awake from her long and fruitless sleep and come up to the help of the Lord against the mighty. Their congregations on the Sabbath, and their prayer meetings were more largely attended, and sinners began to feel the power of divine truth. About the last of February 1850, they called Elder A. Russell Belden to aid them in a series of meetings. He accepted their invitation and commenced a protracted meeting which continued about four weeks. The meeting was one of solemn and thrilling interest. Under the power of Divine truth the most stubborn were made to yield to Jesus, and about sixty expressed a hope in the pardoning mercy of God.

About the closing of this season of refreshing Elder J. B. Vrooman, accepted the call of the church to become their Pastor and entered upon his labors about the 1st of April 1850. Under his faithful and judicious labors their prosperity has been much increased. They have recently repaired and fitted up their house of worship in a neat and attractive style, their congregations are large and attentive, and the church united and harmonious. Since the settlement of Elder Vrooman, the church have lost some of their most prominent and influential members by death, among whom was the beloved and lamented Deacon Gardner Jeffries who departed this life in March 1850. But with the exception of these afflictions, their history for the past year has been one of uninterrupted peace prosperity.

“Peace be within thy walls and prosperity within thy borders.”

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#### BAPTIST CHURCH IN JORDAN.

This Church was constituted November 19th 1835, and consisted of fifty nine members. Previous to 1835 the few Baptists living in Jordan were members of the Elbridge church. In the spring of 1835, Rev. D. D. Chittendon held a protracted meeting in the Cold Spring schoolhouse, about one mile from the village of Jordan, which resulted in the conversion of several who united, for the time, with the church in Elbridge. Encouraged by these favorable indications the Brethren in Jordan soon after expressed a wish to form a separate organization, and appointed a committee to present the subject to the church in Elbridge. On the 15th of August the Church in Elbridge approved the measure and granted their request.

Their first Pastor was Elder E. D. Hubbell, who commenced his labors October 1st 1835. On the 17th of November a council convened and the Church was duly constituted, and T. Clements and A. Case ordained Deacons. At the first covenant meeting measures were taken to procure a site and build a meeting house. At the annual meeting of the Cayuga Association in 1836 the church became a member of that body, and on the first day of January 1837 they entered the basement of their meeting house with rejoicing and gratitude. During the summer following their house of worship was finished and was dedicated Octo-

ber 12th of that year. In the month of February 1838 a protracted meeting was held, and it was a time of deep and solemn interest. The church went forth to battle in the name of the Lord and victory perched on Zion's banners: more than thirty were added by baptism and a number by letter. In June following, Elder Hubbell, in consequence of feeble health, gave notice that he should resign on the 1st of October. This resignation was accepted with great reluctance. Soon after he closed his labors he returned to Saratoga county where he soon after died. He was a man of ardent piety, and possessed a well cultivated mind, and commanded the respect and love of all who knew him.

Their next Pastor was Elder Henry Davis, who entered upon his labors October 1st 1838. The feeble state of the former Pastor's health rendered it difficult for him to visit much, and things had become somewhat deranged, and this year the Pastor's time was mostly spent in looking up lost ones, and as the result of his labors, forty-three were added by letter and baptism during the year. In February 1840 a protracted meeting was commenced in which the Pastor was assisted by Elder John Blain. The effort was blessed, and a precious and protracted revival enjoyed which resulted in the addition of about sixty to their number. *For about fourteen months in succession* members were received by letter and baptism. About this time Satan made a powerful attack upon the church in the shape of ultra Abolitionism, and sought to introduce some new tests of fellowship into the body, but a decid

ed majority were opposed to the measure. Abolition Lecturers were not admitted to lecture in their meeting house, and in a short time all were agreed to let each other have his own way, but adopted no church rules on the subject, and no church discipline nor divisions nor expulsions followed. Elder Davis resigned his charge of this church and preached his farewell sermon Oct. 1, 1842, and was succeeded by Eld. H. J. Eddy, who entered upon his labors the same month. Soon after the day appointed for thanksgiving and prayer in January following a revival commenced and continued several months and 90 were received by baptism.

Several times during this revival they repaired to the font after evening service and attended to the ordinance of baptism. And, generally, when any one asked for baptism they were baptized the same day, and instead of checking the work it increased the interest. In the midst of this good work, Rev. Mr. Beach, a second advent man made his appearance, and wished to express his views to the people, and the pastor being nearly worn out by his protracted labors the house was yielded two evenings. Although much excitement was produced, the lecturer made no converts to his theory, but a death blow was struck to the revival. Men ceased to inquire what they should do to be saved and enquired when the world would come to an end.

The success of this revival brought out the opposition of some Pedo-Baptists, and the Rev. Mr. Swartz, challenged the Pastor to a debate on Baptism but he was answered in the language of Nehemiah. The Pastor continued to preach and the church to pray and God

took care of his own cause. In 1846 the church was again revived and the Pastor was assisted about three weeks by Eld. I. Lawton, and thirty-five were added by baptism. About this time another battery was opened upon them and thirteen sermons were thrown into our camp from the Presbyterian pulpit, designed to annihilate them but the preacher's gun hurt no one but himself. Not a soul on our side was killed or missing, but some on his side after hearing his arguments left his ranks and united with us.

Elder Eddy closed his labors with this church in May 1840, and was succeeded by Br. A. M. Beebe, who entered upon his labors the following autumn as a Licentiate, but was subsequently ordained as Pastor of the church. Elder Beebe resigned the charge in the summer of 1850, and was succeeded by Elder W. R. Webb, the present Pastor of the church.

This church when constituted numbered fifty-nine members. There have been added since that time two hundred and seventeen by letter and two hundred and ninety-seven by baptism, making the whole number added five hundred and fourteen. They have dismissed to join other churches, two hundred and forty-three; excluded thirty-three; dropped five: died, twenty-eight, leaving the present number two hundred and sixty-five.

About thirty have united with us from other denominations, and three have left us to join other denominations. Nearly one third of the number received by baptism have been youth under sixteen years of age and full one half would not exceed twenty years of age.

Of the original number five have died and five have been excluded. Of the one hundred and fifty who have united with us under twenty years of age, but eight have been excluded, while twenty-five received when over twenty years of age have been expelled. Our Sabbath school has been regularly sustained since the commencement, summer and winter. Finally, the history of this church has been one of harmony, of gradual growth, increasing usefulness and influence—but not unto us, but unto God be all the glory.

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#### BAPTIST CHURCH IN IRA.

This church was constituted in March, 1836, and consisted of 43 members, most of whom were dismissed from the church in Cato. Their first pastor was Elder Ira Dudley, who became pastor of the church at the time of its organization or soon after. In the digest of letters published in the minutes of 1836, we find the following: “The language of this new and interesting branch of Christ’s kingdom is, ‘Lengthen thy cords O Zion.’” They were constituted a church in March last, since which time the Lord has nearly doubled their number. They express much gratitude to their mother church in Cato for the aid which they have received.

During the first year of Elder Dudley’s pastorate they commenced the erection of a house of worship, which was opened some time in 1837. In 1837 they enjoyed their first general revival of religion, as the result of which eighty-three were received by baptism and letter, and the number of the church nearly doubled.

Elder Dudley was succeeded by Br. W. H. Delano, who entered upon his labors in 1838 as a licentiate and was afterwards ordained as pastor of the church. During the second year of his labors they were blessed with another revival as the fruit of which thirteen were added to their number.

Their next pastor was Elder H. G. Degolyer, who took the pastoral charge in 1840, and remained one year, and was succeeded by Elder M. Waters, who was succeeded in 1843 by Elder J. S. Everingham, who remained four years. The whole period from 1840 to 1847, the church was sorely rent by divisions in their body, caused by the discussion of questions connected with the political actions of their pastors and other members of their body. To such an extent did this division reach that they ceased the observance of the Lord's supper, and the once flourishing church was reduced in six years from one hundred and forty-three members to twenty-two.

But in 1847 these difficulties were healed by the assistance of council convened for that purpose in January of that year, and the church again rallied and secured the labors of H. B. Kenyon, who entered upon his labors with them in the spring of that year, and remained until 1849.

In their letter to the Association for 1846, they write, "Since we last represented ourselves we have enjoyed the labors of H. B. Kenyon a part of the time, and and for the last three months the labors of Elder E. Robbins. We are now destitute of a pastor, and most earnestly desire the prayers of brethren that we may

be kept from dishonoring the cause of Christ. We are at peace among ourselves. Present number 44.

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#### BAPTIST CHURCH IN WEEDSPORT.

This church was organized December 14, 1837, and consisted of thirty-one members, seven males and twenty-four females. Their first Pastor was Elder S. Adsit, Jun., who entered upon his labors with them at the time of their organization as a licentiate, and was ordained pastor of the church, December 12, 1838.

Under the faithful labors of Elder Adsit, the little band were soon engaged in earnest and successful efforts to win souls to Christ. An interesting revival soon commenced as the fruits of which forty-two were gathered into the church by baptism and letter, thus more than doubling their numbers the first year of their existence.

Encouraged by their success, and by other manifest indications of prosperity, the church determined to erect a suitable house of worship, and commenced at once an effort to secure funds for this purpose. Their effort proved successful, and in January, 1840, they were permitted to open their new and attractive chapel, which had been built and furnished at an expense of \$2,660.

The arduous and protracted labors performed by Elder Adsit in gathering this church and in securing for them a house of worship were greater than his physical strength could endure. He was prostrated by disease and confined to his room for more than a year, while the church, unwilling to accept his resignation,

maintained the worship of God by securing the services of several brethren as temporary supplies. But on the 3rd of September, 1840, the church accepted Elder Adsit's resignation and secured as their next pastor Elder J. S. Ladd.

Elder Ladd commenced his labors a licentiate, but was soon after ordained as pastor of the church and remained in that relation until January, 1847, a period of about seven years. During this whole period the church enjoyed uninterrupted prosperity. While other churches were divided in their views of duty relative to the great moral enterprises of the day, and in many instances suffered severely from serious and protracted cases of discipline growing out of the discussion of the exciting topics, this church appear to have taken a more conservative and scriptural course as appears from their letter to the Association. In their letter for 1845 they write, "We regard the church as an anti-sin society, and the new Testament as one sweeping resolution against all sin of every kind, and adopt it as ours." In 1844 they say "On the subject of slavery there is some diversity of views, yet a conciliating spirit on this as on other exciting subjects prevails among us. As a body we are willing to leave the subject where in our opinion every independent Baptist should, and give to our brother the same privilege we claim for ourselves, viz: to discharge his duty on this subject both in the church and at the polls." Such was the spirit which appears to have prevailed during the whole period of Elder Ladd's pastorate, and which continues until the present day.

But though refusing all *church* action on these great and exciting questions, they were not negligent of duty, in their appropriate spheres of labor. In all that pertained to the salvation of souls around them, both pastor and people labored with an untiring diligence, and as the fruit of their efforts were permitted to reap a rich and glorious harvest.

The whole period from 1840 to 1847 appears to have been but one protracted season of religious interest. Revivals were enjoyed *every year*, as the fruit of which two hundred and sixty-eight were added to their number by baptism and letter, and their church raised from a little band of eighty-three members to a large and influential church of two hundred and forty.

Elder Ladd resigned his charge in January, 1847, and was succeeded by Elder A. W. Valentine, who took the pastoral care in February of the same year, and continues until the present. Under the labors of Eld. Valentine the church have been blessed with peace and prosperity. They have enjoyed two seasons of revival, which resulted in the addition of twenty-three to their number.

In their letter to the Association for 1850, they write, "Should we be asked what we need most of all at the present time, we should answer, 'not wealth, for we have more of that at present than is consecrated to God—not numbers, for we have more numbers than strength, but a revival of pure and undefiled religion, that we may occupy that high position designed for us by our beloved head.' " Their report for the last year is as follows : baptised eleven, added

by letter seven, restored one, excluded three, whole number two hundred and twenty eight.

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#### BAPTIST CHURCH IN STERLING.

The present church in Hannibalville was formed at the residence of the late Joseph Bunnell, one and a half miles north east of the Centre, and was known as the Baptist Church in Sterling. That church a few years after, fixed their place of meeting at Hannibalville, and have since been known by the name of the latter place.

The present church in Sterling was formed under the ministry of Rev. T. H. Green. A number of members connected with the church in Hannibalville, residing in this town, thought that the time had come for the organization of a church in their midst. Elder Greene was requested by one of their number to visit them, which he did in April, 1846. The prospect of gathering and building up a church was sufficiently encouraging to induce him to engage in the enterprise. Relying on the great head of the Church, he commenced his labors in the full confidence of ultimate success. There were many obstacles in the way. Other denominations had long maintained a strong influence over the community. They were sustained by numbers and talent. Among Baptist members, there were conflicting views respecting the location of the proposed church. However, after much delay, forty-one members were dismissed from Hannibalville, and agreeably to previous notice, met in the district school-house in Sterling Centre, on the 2nd of October, and organized

as a church, by the adoption of articles of faith and a covenant, as the basis of fellowship as a church on the thirteenth of the same month, by a council from sister churches. It was soon apparent that to sustain this infant church, it was necessary to *contend earnestly for the faith*.

The pastor accordingly delivered several controversial discourses on the atonement, moral agency and kindred topics, which made a favorable impression upon the congregation. A series of evening meetings were held, and the Lord blessed the efforts. And on the first Sabbath in November eight were added to the church by baptism; and on the first Sabbath in December eleven more. This prosperity called out a strong array of influences against the church and its pastor, which resulted in a highly excited discussion on the subject of baptism the latter part of winter. The excitement was intense throughout the community. The controversy resulted advantageously to the cause of truth, and the influence of the pastor. And we are happy in being able to say, that time and acquaintance has removed all unkind feelings; or, for several years past, the parties in the controversy, have lived in friendship, entertaining sentiments of mutual respect and good will.

The church was very prosperous during the first year of its existence; twenty-five were added by baptism, ten by letter, one by experience, making their number seventy-nine. when they united with the Association, September. 1842.

In the spring of 1842 the church commenced build-

ing a meeting-house. Their pecuniary means were limited, and a few had to make large sacrifices. They lost a quantity of lumber by fire, which proved a serious hindrance. A period of pecuniary embarrassment followed, which was very severe upon the whole town. Their progress in building was arrested. This delay was the occasion of much discouragement; and the second and third years of their history were a trying period. Unwilling to abandon this infant interest, the pastor continued his efforts amidst pecuniary embarrassments.

At length by the aid of about sixty dollars from sister churches, the meeting house was so far finished that the church assembled in it on the first sabbath in April, 1845. The dark cloud which had overcast them, began to disappear, the congregation increased, and the church was encouraged. In January, 1845, Rev. I. Lawton and D. Foot assisted the pastor in a series of meetings, which were blessed with the presence of God—and a short time after this, the church admitted another denomination to hold meetings with them. Some souls were brought into the kingdom of Christ, and eleven were added by baptism and fifteen by letter. But the revival soon subsided, and the church were convinced of the impropriety of uniting with those whose doctrines, and measures they cannot approve.

No great changes occurred during the three succeeding years. The congregation become more permanent, and its influence more extensive. In the spring of 1849, they were afflicted for the first time with a divi-

sion respecting a case of discipline. But the church came out of trial purified and better prepared to honor God. They had been remarkably harmonious in all their movements up to that time.

In March, 1850, the pastor urged the church to make a special effort in behalf of the cause of God. This call was at length responded to, with great unanimity. Some of the church had for a few weeks previously, felt an unusual spirit of prayer. Rev. I. Lawton, by request, came and spent several days. His labors were blessed. Other engagements calling him away, Rev. A. R. Belden came to her aid. He labored with them near two weeks. The church enjoyed a heavenly season. Many of the youth and some of maturer years, bowed in submission of soul to God. There was no noise or ultra measures. The meeting was a rich reward to the church. It increased their numbers and their influence in the community, and its hallowed influence still remains with them.

Elder Green closed his labors with this church May 26th, 1850. Two weeks previously he baptised ten, and on the day he closed his pastoral labors he baptised ten. During his ministry with them he had baptised sixty-three. Sixty-one had united by letter, and he left the church with one hundred and two members, in a highly prosperous state. He felt that the object for which he had labored for nine years, had at length been accomplished.

Rev. A. R. Palmer immediately succeeded him as pastor of the church. He baptised two previous to the last meeting of the Association, and some since.

The meeting house has been repaired and a bell placed in its belfry.

Since the organization of this church, there have been one hundred and seventy members connected with it. Sixty-five united by baptism, sixty-four by letter ; twenty-nine have been dismissed, seventeen excluded, and eighteen have died, leaving their number one hundred and six, September 1850.

Under the labors of Rev. A. R. Palmer, the church is advancing prosperously, in the enjoyment of peace among themselves and the confidence of the community.

In view of what has been accomplished, amid the multiplied embarrassments, they devoutly exclaim, "What has God wrought?" Their former pastor, as he took leave of them, could say, "My mission to this town has been accomplished. I am permitted to witness what I have toiled to accomplish for nine years. This house, this large congregation, bears me witness that my labors have not been in vain in the Lord." God grant that his successor may have occasion, through the blessing of God, to rejoice in still greater success.

## APPENDIX,

CONTAINING A BRIEF HISTORICAL SKETCH OF THE EARLY  
SETTLEMENT OF CAYUGA COUNTY.\*

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The middle and western part of this State was formerly claimed by five confederate tribes of Indians, viz: the Mohawks, whose principal towns were adjacent to the Mohawk river; the Oneidas, in the vicinity of Oneida Lake; the Onondagas, near Onondaga Lake; the Cayugas, in the vicinity of Cayuga Lake, and the Senecas, whose territory in this State comprehended all west of Seneca Lake. In the year 1712, the Tuscaroras, a tribe of Indians who resided in North Carolina, being driven away from their possessions by a hostile tribe, emigrated to this vicinity, and were generously received by the confederate tribes, and adopted as a sixth Nation in the confederacy. A territory was given them adjoining the Onondaga tribe. These tribes constituted anciently a powerful confederacy, whose possessions extended into Canada and west to the Mississippi. Many other tribes acknowledged their sway. At the time of the Revolution, the Mohawks, Cayugas and Senecas, had made some advances in civilization. They had large fields under cultivation, many orchards and some good houses.

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\*NOTE.—The compiler would acknowledge his indebtedness to the Rev. T. H. GREEN for this interesting sketch of the early history of our country.

Before the war of the Revolution, there were no settlements of white inhabitants west of Herkimer. The Senecas, Cayugas and Mohawks, with some of the Oneidas and Onondagas, were allies of the British during that war, and in connection with tories, conducted a murderous warfare against the frontier settlement. To check these invasions General Sullivan was sent into their country in the summer of 1779, with an army of near five thousand men.

This army met the Indians and British near Elmira, and defeated them, then marched into the country of the Senecas, and burned their villages, cut down their orchards and destroyed their fields of grain. A detachment under Col. Z. Butler was sent around the foot of Cayuga Lake, to lay waste the Indian towns upon its eastern shore. He burnt three towns including their capital. He had under his command a rifle corps and five hundred men. One of the soldiers informed E. Burnham, Esq., of Aurora, that the army crossed the lake near where the Rail Road Bridge now stands, and proceeded up on the eastern side of the lake to the site of Aurora village. Col. Dearborn with two hundred men, ravaged the south-western side of the lake, and burned six towns.

On the 12th day of September, 1718, the Onondaga tribe, by a treaty made with them at Fort Sanwix, sold all their territory to this State, except a reservation around Onondaga, their chief village.

By a treaty at Albany in 1789, the Cayugas sold to the State their territory, reserving, however, one hundred square miles, lying on both sides of the Cayuga

Lake. It extended from Aurora to Montezuma. The Indians received for this purchase \$500 down, \$1500 in June following, and were promised a perpetual annuity of \$500.

In 1794 the Cayugas sold to the State all their reservation of one hundred square miles, except a part called their residence reservation—a circuit of two miles square, lying on the lake a little south of Union Springs, and another tract one mile square, lying three or four miles north-east of the Springs. In 1799, the remainder of their lands were purchased by the Governor and sold to the whites.

In 1791, there were some six hundred Indians residing on their reservation. After the sale of this (except two small portions) in 1794, they rapidly removed. Among the last remaining in the county, were a body of about thirty of the Tuscarora tribe, who occupied the tongue of land running out into the lake, opposite the brick kiln, about one and a half mile south of Union Springs.

Of this little band, Steel-Trap was King, and Esther the Queen. Both of them were kind and neighborly. Mr. E. Paine says that Steel-Trap was worthy of his name, and a fine fellow. He was poisoned by some villain, who resided near him. Soon after this, the bereaved Queen and her little band removed west.

The Indians still receive annuities from this State by the terms of these purchases of lands.

On the 25th day of July, 1782, the Legislature of New York passed a law setting apart a certain quantity of western lands for the payment of bounties to

soldiers of this State, who had served in the war of the Revolution during a certain period.

The tract so appropriated, embraced the counties of Onondaga, Cayuga, Seneca, Cortland, the largest part of Tompkins with small portions of Oswego and Wayne. This was called the Military Tract.

The Indian title being extinguished, in 1789, with the exceptions of the reservations before mentioned, the Legislature passed a law February 28th, of the same year, for surveying the land and appropriating it to the use of the soldiers. This survey was completed in 1791, and soon after appropriated to the soldiers according to the directions of the Legislature. The whole tract was divided into twenty-eight townships, each township contained one hundred lots, and each lot six hundred acres. The expense of the survey was charged upon the lots, which if not paid within a limited period by the owners of these lots, it was provided that fifty acres from the south-west corner of each lot should be sold to pay it, a number of which were sold on the 16th day of July, 1792. The title to this whole tract passed from the State to the soldiers in the same year. But few of them, however, settled upon their bounty lands. Many of them sold their rights for a mere pittance, and thus they realized but little benefit from a bounty, which, if they had improved, would have made them independent.

Some of the soldiers were dead, others had sold their rights to speculators ; and others again had repeatedly sold their rights. Hence in many instances, there were conflicting claims, and serious and protracted lit-

igations ensued. This presented, for a period, an obstacle in the way of a rapid settlement. To such an extent had the repeated sales of the same lot been made, that the Legislature interposed and appointed commissioners to adjudicate between the different claimants.

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#### SETTLEMENTS.

Previous to the war of the Revolution, settlements west of Albany did not extend west of Herkimer village. But in 1784, after the war, emigration began. Hugh White settled four miles west of Utica. In 1786, Ephraim Webster was living with the Indians at Onondaga, and in 1788 he obtained the consent of the Indians for Comfort Tyler and Asa Danforth to settle with them. But these can hardly be called settlements, in the sense we use the term.

In the spring of 1789, Captain Roswell Franklin, Ebenezer White, Elisha Durkee, Edward Paine and others came to the place where Aurora now stands, surveyed the lands in the vicinity, planted corn and potatoes, and in the fall gathered the crops and buried them, to secure them from the Indians, and then returned to Wysox, Penn., for their families. And in the spring of 1790 they returned with their families with Deacon Atwell and family and others, and settled at the above named place and vicinity. This was the first settlement made in Cayuga county.

In 1789 it is said that John Harris and James Bennett settled upon opposite sides of Cayuga Lake and established a ferry, about one mile south of the bridge.

The first settlers were members of a company who had purchased a large tract of land from the Indians, and expected to hold their lands by that title. But in this they were disappointed. By the laws of this State, such purchases were null and void. These settlers suffered great hardships. Their stock of provisions were soon exhausted. Edward Paine Jun., in a letter to E. Burnham Esq., of Aurora, gives the following humorous description of the first settlement. He says :

“ All settled on ground not their own, four Indians to one white man, and the State claiming the terra firma. We were poverty stricken and none to care about us. Our buildings though differing in size, agreed as to the model. Just fancy you see something in a square form, the sides made of Yankee bar-posts set nearly perpendicular, a roof such as it was but no floor. We all received our rations at head quarters, and fared sumptuously every day. Do you want a bill of our fare ? well then, you shall have it. One meal of boiled squash, next string beans, next green corn or pusley. Charming variety. Our vegetable Doctors surely will not complain of it. We at length had, what they call on board our fleet a “ *Banyan day*.” The bears wounded two small hogs : it was necessary to kill them to save their lives. There was about as much fat on their bristles as under them. But we accepted Sir Bruin’s offering as a feast of things and devoutly hoped he would call again. Our nearest grist mill was somewhere in the vicinity of Tioga Point, (over eighty miles) no matter, we had a crooked Indian path one

foot wide. By the aid of fire and yankee ingenuity, we converted stumps into samp mortars, where many bushels of corn were jambed into samp or hominy. (Not a bad dish in the woods, especially when you can get no better)."

The first white child born in this county was the daughter of Mr. Durkee, now Mrs. Betsey Sweetland of Dryden, Tompkins county. This event occurred the 5th of December 1790.

In 1790 Mr. Franklin raised a log house, and all the men on the Military Tract, it was said, were present; they numbered sixteen.

Previous to the year 1792, a number of white families had settled upon the Indian reservation greatly to the annoyance of the latter. The Governor, after failing to remove them by peaceable means, sent an armed force, drove them off and burnt their dwellings.

In 1793, Col. John L. Hardenburgh settled in Auburn. He built a log house where the front of the City Hall now stands. He built a grist-mill, twenty-one feet square, in the fall of 1794. He had previously erected a saw-mill. Col. Hardenburgh was an officer in the Revolutionary war. Dr. Crosset settled here in 1795. Dr. H. Burt came in 1796, at which time there were eight or ten families within the limits of Auburn. Walter D. Nichols was appointed Postmaster in 1798, he was the first. Dr. Crossett commenced mercantile business here in 1799. The place was called Hardenburgh's Corners till about 1805, when Dr. Ellis or Crosset named it Auburn. It became the county seat in 1807 or 1808. The State

Prison was commenced in 1816. The population in 1850 was 9,548.

In the winter of 1794, Elder David Irish and his brother settled in Scipio. He built himself a house opposite of the Baptist church in Scipio Centre, and his brother built on the present site of the church. There were not more than six families at that time within the present limits of Scipio. A Mr. Thompson lived three miles north of Scipio Centre, the only family between there and Auburn. There was no road in that direction. From Auburn, and east of that, travellers reached Scipio by a circuitous route through Mentz and the Poplar Ridge road.

In 1791 Edward Wheeler settled in Aurelius, and his son, Aurelius Wheeler, was the first white child born in that town. Settlements were made in Genoa and Sempronius.

Settlements were made in the north part of the county at a much later date. In the military township of Cato settlements were made in 1800, or perhaps a year earlier. David Stockwell, William Patterson, Willey Peck and Hamilton were the first settlers. They were soldiers of the Revolution.

Settlements were commenced in Sterling 1809 by William and Joseph Devine, John and Wm. Cooper and John Turner 1810. In 1814 there were only 30 voters in the town.

The first settlers in the northern part of the county suffered much from sickness and privations of various kinds. Cato was organized as a town in 1802, Sterling in 1812. Cato has since been divided into four

towns. The last census gives the northern towns a population of 11,341.

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### DIVISIONS.

In 1781 Ontario county was taken from Montgomery and included all the State west of Seneca Lake. In 1891 Herkimer county was taken from Montgomery, and included all east to Seneca Lake. In 1799 Onondaga county was taken from Herkimer and embraced all the military tract.

In 1799 Cayuga county was taken from Onondaga, and embraced all of Seneca and a part of Tompkins. And in 1800 it had a population of 15,871. Seneca was set off in 1804, and Tompkins 1817, leaving Cayuga with its present territory.

In 1792 the whole Military Tract was, by an act of the Legislature, set off from Whitestown and called Peru. And a town meeting was held at Aurora that year. In 1894, when Onondaga was organized as a county, the present bounds of Cayuga was divided into three towns, viz: Aurelius, Scipio and Milton. And in 1798, when Cayuga county was organized, it embraced four towns, viz: Aurelius which included the military townships of Aurelius, Brutus, Cato and Sterling; Scipio, including the military township of Scipio; Sempronius, including the military township of Sempronius; Milton, (now Genoa) including the military townships of Milton and Locke.

This county now contains twenty-two towns.

## VARIOUS ITEMS.

The paths by which the first inhabitants came into this county, were mere Indian trails. Those who came from the east, followed the Mohawk River up to Rome, and then crossed over to Wood Creek, and in small boats they were able to transport themselves by water through Oneida Lake and Outlet into the Seneca River, and up the Seneca River to any point they chose.

In 1794 three commissioners were appointed to lay out a road by Cayuga Ferry and Canandaigua, to Genesee River at Avon. It was sometime before it was constructed. In 1797 it is said to have been but little better than an Indian trail. In 1800 it was made a turnpike.

In May, 1799 the Manhattan company commenced building a bridge across Cayuga Lake, which was completed in September of the following year at an expense of \$150,000.

The first Court House in this county was erected at Aurora. It was made of five or six crotched posts set in the ground, with round poles resting on them, and brush thrown on top. "Here in 1794,," says Mr. C. W. Young, "one of the Hon. Justices of the Supreme Court of the State of New York, took his seat for the administration of justice : but, with all the crying of the public Crier, no one could be found to administer justice upon but an Indian, and he ran away." In 1799, when the county of Cayuga was organized, the court of Common Pleas was held at Cayuga Ferry.

In 1804 it was removed back to Aurora, and in 1808 removed to Auburn.

In 1803, a Delaware Indian, for shooting a white man, near Seneca Falls, was tried at Aurora, before Judge D. D. Tompkins, and sentenced to be hung. When the time for the execution arrived he expressed the wish to be shot like a warrior, with his rifle in his hand. This being refused, he submitted to his fate with stoical apathy. No other capital case occurred in this county, until that of the notorious convict, Wyatt, in 1846.

The first Post Office in this county, was established in 1794, at Aurora. Walter Wood was appointed Post Master.

The first Newspaper was published at Lavanna, in 1799, by Roger Delano. About that time that village contained four taverns and six stores. In 1801, Eleazer Eaton commenced the publication of a paper at Watkins' Corners.

Cayuga Academy, at Aurora, was founded in 1798, was chartered in March, 1801, and is now in a flourishing state. This is probably the oldest institution in western New York.

We have presented a hasty sketch of what Cayuga county was, but to know what it now is, it must be seen. The citizens think it no presumption to claim equality with the most favored of her sister counties. Men distinguished for energy and perseverance, early settled in this county. Within a period of sixty years this mighty transformation has taken place. The last census gives this county a population of 56,418.



# INDEX.

|                                          | PAGE.              |
|------------------------------------------|--------------------|
| Association—organization of.....         | 9                  |
| Discussion about the name of.....        | 8                  |
| Divisions of.....                        | 19, 41, 44, 55     |
| Fiftieth Anniversary of.....             | 80                 |
| American and Foreign Bible Society,..... | 59                 |
| Auburn Church—History of.....            | 164                |
| Baptist Education Society,.....          | 31                 |
| Baptist General Tract Society,.....      | 56                 |
| •Cayuga County Bible Society,.....       | 59                 |
| “    “    “    “    .....                | 68                 |
| Cayuga Domestic Missionary Society,..... | 18, 30, 41         |
| Cayuga Foreign Missionary Society,.....  | 28, 51, 68         |
| Cayuga County—Early History of, ..       | 201                |
| Confession of Faith,.....                | 25                 |
| Constitution of Association,.....        | 28                 |
| Cortland Association,.....               | 44                 |
| Colonization Society,.....               | 53                 |
| County Tract Society,.....               | 57                 |
| Cato Church—History of,.....             | 135                |
| Evangelists—Employment of,.....          | 73                 |
| Free Masonry—Discussion of,.....         | 47                 |
| Fleming Church—History of,.....          | 106                |
| Genesee Missionary Society,.....         | 15                 |
| Irish—Elder David,.....                  | 5, 19, 24, 99, 109 |
| Ira Church—History,.....                 | 191                |

|                                              |            |
|----------------------------------------------|------------|
| Jefferies—Elder John,.....                   | 81, 127    |
| Jordan Church—History of,.....               | 187        |
| Lake Missionary Society,.....                | 34         |
| Ministerial Conference,.....                 | 55         |
| Montezuma Church—History of,.....            | 173        |
| New-York State Convention,.....              | 35, 46, 57 |
| New-England S. S. Union,.....                | 60         |
| Ontario Association,.....                    | 20         |
| Onondaga Association,.....                   | 41         |
| Owasco Church—History of,.....               | 143        |
| Pastoral Relation—Permanency of,.....        | 63, 70     |
| Protracted Meetings,.....                    | 73         |
| Port Byron Church—History of,.....           | 182        |
| Sermon first preached in Cayuga County,..... | 5          |
| Scipio Conference—Formation of,.....         | 7          |
| Sabbath Schools,.....                        | 44         |
| Slavery—Resolutions on,.....                 | 62         |
| Sabbath School Publication Society,.....     | 67         |
| Semi-Annual Meetings—Origin of,.....         | 68         |
| Sempronius Church—History of,.....           | 115        |
| Sennett Church—History of,.....              | 119        |
| Scipio Church—History of,.....               | 178        |
| Springport Church—History of,.....           | 147        |
| Skaneateles Church—History of,.....          | 157        |
| Sterling Church—History of,.....             | 196        |
| Two Days' Meetings—Origin of,.....           | 39         |
| Temperance—Resolutions on,.....              | 49         |
| Throopsville Church—History of,.....         | 126        |
| Victory—History of,.....                     | 154        |
| Venice Church—History of,.....               | 99         |
| Wayne Association organized,.....            | 55         |
| Weedsport Church—History of,.....            | 193        |



















